THE DOUAY-RHEIMS STUDY BIBLE ON THE GOSPEL OF ST. MATTHEW

The Douay-Rheims Study Bible on the Gospel of St. Matthew

Edited by John Litteral

PREFACE FROM THE EDITOR

This work is a transcribed version of the original Douay-Rheims Bible that was first published in 1609, with all the footnotes, marginal notes, cross-references, introductions, and the Scripture text. Due to the age of the translation and the style of spelling that was used in the Scripture text, footnotes and introductions, I have carefully updated the spelling without changing words or phrases.

The reason why I chosen to provide this work is to give everyone a chance to rediscover this timeless work that has nearly been forgotten. Most Catholics are familiar with the great Challoner revision of the Douay-Rheims Bible, but many people are unfamiliar with the original Douay-Rheims Bible of 1609. Through years of publishing revisions of the original Douay-Rheims Bible, the vast amount of wonderful footnotes and introductions have unfortunately vanished, but now they are back in print once again in modern spelling and script!

In the process of updating the spelling of the Scripture text, I was faced with a decision about how much to preserve the translation in its original state, since updating the spelling alone still leaves a translation that's not always smooth to the modern reader. My choice was to preserve the original translation as close as possible in order to provide the Douay-Rheims Bible in a way that allows the reader to experience it as the world did over 400 years ago, and not to be just another revision of it. Though in a sense it is a revision, but only in spelling.

John Litteral

THE SUMMARY OF THE FOUR GOSPELS.

The Gospels do tell historically the life of our Lord Jesus, showing plainly, John 20:31, that he is Christ or the King of the Jews, whom until then, all the time of the Old Testament, they had expected: and withal, that they of their own mere malice and blindness, the iniquity beginning of the Seniors, but at the length the multitude also consenting, would not receive him, but ever sought his death: which for the redemption of the world, he at length permitted them to compass, they deserving there by most justly to be refused of him, and so his Kingdom or Church to be taken away from them and given to the Gentiles. For the gathering of which Church after him, he chooses twelve and appoints one of them to be the chief of all, with instructions, both to them and him accordingly. The story hereof is written by four: who in Ezekiel and in the Apocalypse are likened to four living creatures, every one according as his book begins. St. Matthew to a man, because he begins with the pedigree of Christ as he is man. St. Mark to a lion, because he begins with the preaching of St. John Baptist, as it were the roaring of a lion in the wilderness. St. Luke to a calf, because he begins with a priest of the Old Testament, Zachariah the father of St. John Baptist, which Priesthood was to sacrifice calves to God. St. John to an eagle, because he begins with the Divinity of Christ, flying so high as more is not possible. The first three do report at large what Christ did in Galilee, after the imprisonment of St. John Baptist. Wherefore St. John the Evangelist writing after them all, does omit his doings in Galilee, except only one which they had not written of, the wonderful bread which he told the Caphamaites he could and would give, John 4, and reports first what he did while John Baptist as yet was preaching and baptizing: then, after John's imprisonment, what he did in Judea every year about Easter. But of his Passion all four do write at large. Where it is to be noted, that from his baptizing, which is thought to have been upon twelfth day, what time he was beginning to be about thirty years old, Luke 3, unto

his passion, are numbered three months and three years, in which there were also four Easters.

THE THEME OF THE GOSPEL OF MATTHEW

Matthew's Gospel may be well divided into five parts. The first part, as touching the infancy of our Lord Jesus: Chap. 1. and 2. The second, of the preparation that was made to his manifestation: Chap. 2 and a piece of the 4. The third, of his manifesting of himself by preaching and miracles, and that in Galilee: the other piece of the 4th Chap, unto the 19. The fourth, of his coming into Judea towards his Passion: Chap. 19.20. The fifth, of the holy week of his Passion in Jerusalem: Chap. 21. unto the end of the book. Of Saint Matthew we hear, Matt. 9. Mar. 2. Luke 5. How being before a publican, he was called of our Lord, and made a Disciple. Then Luke 6. Mar. 3. Mat. 10. how out of the whole number of the Disciples he was chosen to be one of the twelve Apostles, and out of them again he was chosen, and none but he and St. John, to be one of the four Evangelists. Among which four also, he was the first that wrote, about eight or ten years after Christ's Ascension.

Chapter 1

*The pedigree of Jesus, to show that he is Christ, promised to *Abraham and David. 18 That he was conceived and born of a Virgin, as Isaiah prophesied of him.*

1 THE book of the *generation of Jesus Christ, the son of David, the son of Abraham. 2 *Abraham begat Isaac, and Isaac begat Jacob. And Jacob begat Judah and his brethren. 3 And Judah begat Perez and Zerah of Tamar. *And Perez begat Hezron. And Hezron begat Ram. 4 And Ram begat Amminadab. And Amminadab begat Nahshon. And Nahshon begat Salmon. 5 And Salmon begat Boaz of Rahab. And Boaz begat Obed of Ruth. And Obed begat Jesse. 6 And Jesse begat *David the King. And David the King begat Solomon of her that was the wife of Uriah. 7 And *Solomon begat Rehoboam. And Rehoboam begat Abijah. And Abijah begat Asaph. 8 And Asaph begat Jehoshaphat. And Jehoshaphat begat Joram. And Joram begat Uzziah. 9 And Uzziah begat Jotham. And Jotham begat Ahaz. And Ahaz begat Hezekiah. 10 And Hezekiah begat Manasseh. And Manasseh begat Amos. And Amos begat Josiah.

Gen 13:23; 2Kgs 7; Ps 131 1:1Lk 3:31 1:2 Gen 21:25,29,38 1:3 1Chron 2:5; Ruth 4:18 1:6 2Kgs 12:24 1:7 1 Chron 3:10

1. The book. This Gospel is most solemnly sung in holy Church at Matins upon Christmas day. As also it is the Gospel of the Conception and Nativity of our Blessed Lady: because here is declared the pedigree of her also.

3. Tamar. Christ abhorred not to take flesh of some who were ill, as he chose Judas among his apostles. Let us not disdain to receive our spiritual birth and sustenance of such as be not always good.

11 And Josiah begat Jechoniah and his brethren in the Transmigration of Babylon. 12 And after the *Transmigration of Babylon, Jechoniah begat Shealtiel. And Shealtiel begat Zerubbabel. 13 And Zerubbabel begat Abiud. And Abiud begat Eliakim. And Eliakim begat Azor. 14 And Azor begat Zadok. And Zadok begat Achim. And Achim begat Eliud. 15 And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob. 16 And Jacob begat Joseph the husband of Mary: of whom was born Jesus, who is called Christ. 17 Therefore all the generations from Abraham unto David, fourteen generations. And from David to the transmigration of Babylon, fourteen generations. And from the transmigration of Babylon unto Christ, fourteen generations. 18 And the generation of Christ was in this wise. When his mother Mary was espoused to Joseph, before they came together, she was found to be with child by the Holy Ghost. 19 Whereupon Joseph, for that he was a just man, and would not *put her to open shame: was minded secretly to dismiss her.

1:12 2Kgs 24; 2 Chron 36; 1Chron 3; Ezra 3 1:19 Deut 24:1

16. Joseph. Joseph marrying our Lady, as near of kin (for so was the law) by his pedigree shows hers, and consequently Christ's pedigree from David.

Husband. True and perfect marriage, and continual living in the same, without carnal copulation. *(Augustine. Lib. 2. Consen. Evang. c. i.)*

20 But as he was thus thinking, behold the angel of our Lord appeared to him in sleep saying: Joseph son of David, fear not to take Mary your wife, for that which is born in her, is of the Holy Ghost. 21 And she shall bring forth a son: and you shall call his name Jesus. For he shall save his people from their sins. 22 And all this was done that it might be fulfilled which our Lord spoke by the Prophet saying, 23 **Behold a Virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel*, which being interpreted is, *God with us*. 24 And Joseph rising up

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1:23 Is 7:14

20. Born in her. The triple good or perfection of marriage accomplished in the parents of Christ, to wit, issue, fidelity, Sacrament. *(Augustine de nup. & cone. li. c. 11.)*

21. Jesus a Hebrew word, in English means Savior.

23. A virgin. Our Savior born in marriage, but yet of a virgin, would honor both states: and withal teaches us against Jovinian, the old heretic, and these of our time, that virginity and the continent life are preferred before marriage that has carnal copulation. *(See St. Jerome adv. Jovin. and St. Greg. Nazianz. Ser. 2D. de Studio in pauperes in initio.)*

A virgin. As our Lady, both a virgin and a mother, brought forth Christ, the head, corporeally; so the Church, a virgin and a mother, brings forth the members of this head spiritually. *(Augustine. li. de virg. c. 2.)*

And bring forth. The heretic Jovinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *(Augustine haer. 28. li. 1. con. Julian, c. 2.)*

from sleep, did as the angel of our Lord commanded him, and took his wife. 25 And he knew her not until she brought forth her firstborn son: and called his name Jesus.

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25. Until first born. Helvidius of old abused these words, till and first born, against the perpetual virginity of our Blessed Lady, *(Jerome. cont. Helv.)*; which truth, though not expressed in Scripture, yet our adversaries also grant, and Helvidius for denial thereof was condemned for an heretic by tradition only. *(Augustine haer. 84.)*

Until she brought forth her first born Son. From these words Helvidius and other heretics most impiously inferred that the Blessed Virgin Mary had other children besides Christ. But St. Jerome shows by divers examples, that this expression of the Evangelist was a manner of speaking usual among the Hebrews to denote by the word 'until' only what is done, without any regard to the future: Thus it is said, Gen. chap. 8:6 and 7, *that Noah sent forth a raven, which went forth, and did not return until the waters were dried up on the earth*; that is, did not return any more. Also, Isaiah 46:4, God says, *I am until you grow old*. Who dare infer that God should then cease to be? Also, in the first book of Maccabees, ver. 24, A*nd they went up to Mount Sion with joy and gladness, and offered holocausts, because not one of them was slain until they had returned in peace*; that is, not one was slain before or after they had returned. God said to his divine Son, *Sit on my right hand until I make your enemies your foot stool*. Shall he sit no longer after his enemies are subdued? Yea, and for all eternity. St. Jerome also proves by Scripture examples, that an only begotten son was also called first-born, or first begotten; because, according to the law, the first-born males were to be consecrated to God: *Sanctify unto me, says the Lord, every first born that opens the womb among the children of Israel*, etc. Exod. chap. 13:2.

Chapter 2

The Gentiles come unto Christ with their offerings, and that so openly, that the Jews cannot pretend ignorance. 3 The Jews with Herod conspire against him. 13 He thereupon flees from them into Egypt. 16 They afterward, seeing their subtlety prevailed not, imagined oppressing him by open persecution. 19 But they at length died, and he returned to the land of Israel: all according to the Scriptures.

1 WHEN Jesus therefore was *born in Bethlehem of Judah in the days of Herod the king, behold, there came sages from the east to Jerusalem, 2 saying, where is he that is born King of the Jews? For we have seen his star in the east, and have come to adore him. 3 And Herod the king hearing this, was troubled, and all Jerusalem with him. 4 And assembling

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2:1 Lk 2:7

1. Behold. Our Lord's apparition or Epiphany to these sages, being Gentiles, their pilgrimage to him, and in them the first homage of Gentility done unto him the twelfth day after his nativity, and therefore is Twelfth-day highly celebrated in the Catholic Church for joy of the calling of us Gentiles. His baptism also and first miracle are celebrated on the same day.

2. Star. Christ's nativity depended not upon this star, as the Priscillianists falsely surmised; but the star upon his nativity, for the service whereof it was created. *(Gregory Ho. 10.)*

Come to adore. This coming so far out of devotion to visit and adore Christ in the place of his birth, was properly a pilgrimage to his person; and warrants the faithful in the like kind of external worship done to holy persons, places, and things.

4. Inquired of them. The high priests were rightly consulted in question of their law and religion; and be they never so ill, are often forced to say the truth by privilege of their function; as here, and after, they did concerning the true Messiah.

together all the high priests and the scribes of the people, he inquired of them where Christ should be born. 5 But they said to him, In Bethlehem of Judah. For so it is written by the prophet: 6 *And you Bethlehem the land of Judah, are not the least among the princes of Judah: for out of you shall come forth the Captain that shall rule my people Israel.* 7 Then Herod secretly calling the Sages, learned diligently of them the time of the star which appeared to them. 8 And sending them into Bethlehem, said, Go, and inquire diligently of the child: and when you shall find him, make report to me, that I also may come and adore him. 9 Who having heard the king, went their way: and behold the star which they had seen in the east, went before them, until it came and stood over, where the child was. 10 And seeing the star, they rejoiced with exceedingly great joy. 11 And entering into the house, they found the child with Mary

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2:6 Mic. 5:2 2:11 Ps. 71:10

11. Adored him. This body, says St. Chrysostom, the sages adored in the crib. Let us, at least, imitate them: you see him not now in the crib, but on the altar; not a woman holding him, but the priest present, and the Holy Spirit poured out abundantly upon the sacrifice. *(Ho. 24. in 1 Cor. Ho. 7. in Mr. Ho. de sancto. Philogonio.)*

Treasures. These treasures are, as it were, the first fruits of those riches and gifts, which (according to the prophecies of David and Isaiah) Gentility should offer to Christ and his Church, and now have offered, especially from the time of Constantine the Great. As also these three sages, being principal men of their country, represent the whole state of princes, kings, and emperors, that were (according to the said prophecies) to believe in Christ, to humble themselves to his cross, to foster, enrich, adorn, and defend his Church. Whereupon it is also a

his mother, and falling down adored him: and opening their treasures, they offered to him *gifts: gold, frankincense, and myrrh. 12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country. 13 And after they were departed, behold an angel of our Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and flee into Egypt: and be there until I shall tell you. For it will come to pass that Herod will seek the child to destroy him. 14 Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod: 15 that it might be fulfilled which was spoken of our Lord by the prophet, saying, *Out of Egypt have I called my son.* 16 Then Herod perceiving that he was deluded

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2:15 Hos. 11:2

very convenient and agreeable tradition of antiquity, and a received opinion among the faithful, not lacking testimonies of ancient writers, and much for the honor of our Savior, that these three also were kings: to wit, either according to the state of those countries where the princes were magi, and magi the greatest about the prince; or, as we read in Scripture, of Melchisedech king of Salem, and many other kings that dwelt within a small compass; or, as Job's three friends are called kings. These are commonly called the three kings of Colen, because their bodies are there, translated here from the eastern country; their names are said to have been Gaspar, Melchior, Baltasar.

Gifts. The sages were three, and their gifts three, and each offered every one of the three, to express our faith of the Trinity. The gold, to signify that he was a king; the frankincense, that he was a God; the myrrh, that he was to be buried as man. *(Augustine ser. 1. de Epiph.)*

15. Out of Egypt. This place of the prophet (and the like in the New Testament,) here applied to Christ, whereas in the latter it might seem otherwise, teaches us

by the sages, was exceedingly angry: and sending murdered all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently sought out of the sages. 17 Then was fulfilled that which was spoken by Jeremiah the prophet saying, 18 *A voice in Rama was heard, crying out much wailing: Rachel bewailing her children, would not be comforted, because they are not.* 19 But when Herod was dead, behold an angel of our Lord appeared in sleep to Joseph in Egypt, 20 saying, Arise, and take the child and his mother, and go into the land of Israel, for they are dead that sought the life of the child. 21 Who arose, and took the child and his mother, and came into the land of Israel. 22 But hearing that Archelaus reigned in Judea for Herod his father, he feared to go there: and being warned in sleep retired into the quarters of

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2:18 Jer. 31:15

how to interpret the Old Testament, and that the principal sense is of Christ and his Church.

16. Murdered. By this example we learn how great credit we may owe to the Church in canonizing saints, and celebrating their holy-days; by whose only warrant, without any word of Scripture, these holy innocents have been honored for martyrs, and their holy-day kept ever since the apostles' time, although they died not voluntarily, nor all perhaps circumcised, and some the children of Pagans. *(Augustine ep. 28. Origen ho. 3. in diversos.)*

Galilee. 23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarite.

Chapter 3

John Baptist by his hermit life, by his preaching and baptism calls all unto penance, to prepare them to Christ. 10 He preaches to the

Pharisees and Sadducees, threatening to them (unless they truly do penance) reprobation here, and damnation hereafter; and for salvation sends them to Christ and his baptism, which being far more excellent than John's, yet Christ himself among those penitents vouchsafes to come unto John's baptism. Where he has testimony from Heaven also.

1 AND in those days *came John the Baptist preaching in the desert of Judea, 2 and saying, Do penance: for the kingdom of heaven is at hand. 3 For

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3:1 Mk. 1:4; Lk. 3:3 3:3 Is. 40:3

The second part of this Gospel, of the Preparation that was made to the manifestation of Christ.

1. Desert. Of this word desert, (in Greek, eremus,) come the names hermitages and hermits, that live a religious and austere life in deserts and solitary places, by the example of St. John Baptist, whom the holy Doctors therefore call the prince and as it were the author of such profession. *(St. Chrysostom ho. 1. in Marcum. & ho.de Io. Baptista. Jerome ad. Eustoch. de. custod. virg. Isidore li. 2. c. 15. de devi. offl. Bernard de excel. Io. Battistae.)* Wherewith the Protestants are so offended, that they say St. Chrysostom spoke rashly and untruly: and no marvel, for whereas the Evangelist himself in this place makes him a perfect pattern of penance and hermitical life, for desert or wilderness, for his rough and rude apparel, for abstaining from all delicate meats (according to our Savior's testimony also of him, Matt. 11:8. Luke 7:33,) they are not ashamed to pervert all with this strange commentary, that it was a desert full of towns and villages, his garment was camlet, his meat such as the country gave and the people there used: to make him thereby but a common man like to the rest in his manner of life; clean against Scriptures, Fathers, and reason.

2. Do penance. So is the Latin, word for word; so reads all antiquity, namely, *(St. Cyprian ep. 52. ofien, and St. Augustine in li. 13. Confes. c. 12.)*; and it is a very usual speech in the New Testament, especially in the preaching of St. John Baptist, Christ himself, and the apostles; to signify perfect repentance, which has not only confession and amendment, but contrition, or sorrow for the offence, and painful satisfaction; such as St. Cyprian speaks of in all the aforesaid epistle; but

this is he that was spoken of by Isaiah the prophet, saying, *A voice of one crying in the desert, prepare*

the way of our Lord, make straight his paths. 4 And the same John had his garment of camel's hair and a girdle of a skin about his loins: and his meat was locusts and wild honey. 5 Then went forth to him Jerusalem and all Judea, and all the country about Jordan: 6 and were baptized of him in Jordan, confessing their sins. 7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, You vipers brood, who has showed you to flee from the wrath to come? 8 Yield therefore fruit worthy of penance. 9 And delight not to say within yourselves, we have Abraham to our father, for I tell you that God is able of these stones to raise up

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the adversaries of purpose (as, namely, Beza protests) mislike that interpretation, because it favors satisfaction for sins, which they cannot abide; where, if they pretend the Greek word, we send them to these places, Matt. 11:21. Luke 10:13. 2 Cor. 7:9 where it must needs signify sorrowful, painful, and satisfactory repentance. We tell them also that St. Basil, a Greek doctor, calls the Ninevite's repentance with fasting, and hair-cloth, and ashes, by the same Greek word μετανοίαν; and more we will tell them in other places.

6. Confessing their sins. John did prepare the way to Christ and his sacraments, not only by his baptism, but by inducing the people to confession of their sins; which is not to acknowledge themselves in general to be sinners, but also to utter every man his sins.

8. Fruit worthy. He preaches satisfaction by doing worthy fruits or works of penance, which are (as Jerome says in Joel 2) fasting, praying, alms, and the like.

children to Abraham. 10 For now the axe is put to the roots of the trees. Every tree therefore that does not

yield good fruit, shall be cut down, and cast into the fire. 11 I *indeed baptize you in water unto penance, but he that shall come after me, is stronger then I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire. 12 Whose fan is in his hand, and he shall clean purge his floor: and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire. 13 Then came Jesus from Galilee to Jordan, unto John, to be baptized of

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3:11 Mk. 1:8; Lk. 3:16; Jn. 1:26; Acts 11:16, 19:4

10. Axe. Here preachers are taught to refrain from doing evil for fear of hell, and to exhort to do good in hope of heaven: which kind of preaching our adversaries do condemn.

Not yield good. It is not only damnable to do evil, but also not to do good. *(Augustine Ser. 61 de temp.)*

11. In water. John's baptism did not remit sins, nor was comparable to Christ's baptism, as here it is plain, and in many other places. *(Jerome. Adv. Lucifer. Augustine de Bap. cont. Donat. li. 5. c. 9, 10, 11.)* Yet it is an article of our adversaries, that the one is no better than the other, which they say, not to extol John's, but to derogate from Christ's baptism, so far, that they make it of no more value or efficacy for remission of sins, and grace, and justification, than was John's: thereby to maintain their manifold heresies, that baptism takes not away sins; that a man is no cleaner nor juster by the Sacrament of Baptism than before; that it is not necessary for children unto salvation, but it is enough to be born of Christian parents, and such like erroneous positions, well known among the Calvinists.

12. Floor. This floor is his Church militant here on earth, wherein are both good and bad (here signified by corn and chaff,) till the separation be made in the Day of Judgment: contrary to the doctrine of the heretics, that hold the Church to consist only of the good.

him. 14 But John *tried to deter him, saying, I ought to be baptized of you, and you come to me? 15 And

Jesus answering, said to him, Suffer me for this time, for so it becomes us to fulfill all justice. Then he suffered him. 16 And Jesus being baptized, forthwith came out of the water: and lo the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. 17 And behold a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

3:14 tried to deter- The original DR has ‘stayed’

16. Opened. To signify that heaven was shut in the old law, till Christ by his passion opened it, and so by his ascension was the first that entered into it; contrary to the doctrine of the heretics. See Hebr. 9:8, and 11: 40.

Chapter 4

Christ going into the desert to prepare himself before his Manifestation overcomes the devil’s temptations. 12 Beginning in

Galilee, as the Prophet said he should: 18 He calls four Disciples: and with his preaching and miracles draws unto him innumerable followers.

1 THEN *Jesus was led of the Spirit into the desert, to be tempted of the Devil. 2 And when he had fasted forty days and forty nights, afterward he was hungry. 3 And the tempter approached and said to him, If you be the Son of God, command that these stones be made bread. 4 Who answered and said, It is

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4:1 Mk. 1:12; Lk. 4:1 4:4 Deut. 8:3

1. Desert. As John the Baptist, so our Savior by going into the desert, and there living in contemplation even among brute beasts, and subject to the assaults of the Devil for our sins, gives a warrant and example to such holy men as have lived in wilderness for penance and contemplation, called hermits.

2. Fasted forty days. Elijah and Moses (says St. Jerome) by the fast of forty days, were filled with the familiarity of God, and our Lord himself in the wilderness fasted as many, to leave unto us the solemn days of fast, that is, Lent. *(Jerome in c. 58. Is. St. Augustine also has the very like words, Ep. 119.)* And generally all the ancient Fathers that, by occasion or of purpose, speak of the Lent fast, make it not only an imitation of our Savior's fast, but also an apostolical tradition, and of necessity to be kept. Despise not Lent, says St. Ignatius, for it contains the imitation of our Lord's conversation. And St. Ambrose says plainly, that it was not ordained by men, but consecrated by God; nor invented by an earthly cogitation, but commanded by the heavenly Majesty. And again, that it is sin not to fast all the Lent. St. Jerome's words also be most plain: We, says he, fast forty days, or make one Lent in a year, according to the tradition of the apostles, in time convenient. This time most convenient is, as St. Augustine says, *(Ep. 119)*, immediately before Easter, thereby to communicate with our Savior's passion; and, as other writers do add, thereby to come the better prepared and more worthily to the great solemnity of Christ's resurrection: besides many other good reasons in the ancient Fathers, which for brevity we omit. See, good Christian reader, twelve notable sermons of St. Leo the Great, *(de Quadragesima)*, of Lent: namely, Ser. 6 and 9, where he calls it the apostles'

written, *Not in bread alone does man live, but in every word that proceeds from the mouth of God.* 5 Then the Devil took him up into the holy city, and set him upon the pinnacle of the temple, 6 and said to him, If you be the Son of God, cast yourself down, for it is written. *That he will give his angels charge of you, in their hands shall they hold you up, lest perhaps you knock your foot against a stone.* 7 Jesus said to him again, It is written, *You shall not tempt the Lord your God.* 8 Again the Devil took him up into a very high mountain: and he showed him all the Kingdoms of the world, and the glory of them, 9 and said to him, All these will I give you, if falling down you will adore me. 10 Then Jesus said to him, *Begone Satan: for it is written, *The Lord your God shall you adore, him only shall you serve.* 11 Then the

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4:6 Ps. 90:12 4:7 Deut. 6:16 4:10 Begone- The original DR has 'Auant'; Deut. 6:13

ordinance, by the doctrine of the Holy Spirit. See St. Ambrose from the 23d Sermon forward; in St. Bernard 7 Sermons, and in many other Fathers the like. Last of all, note well the saying of St. Augustine, who affirms that by due observation thereof the wicked be separated from the good, infidels from Christians, heretics from faithful Catholics.

6. It is written. Heretics allege Scripture, as here the Devil does in the false sense; the Church uses them, as Christ does, in the true sense, and to confute their falsehood. *(Augustine cont. lit. Petil. lib. 2. c. 51. to 5.)*

10. Him only serve. It was not said, says St. Augustine, the Lord your God only shall you adore, as it was said: him only shall you serve. *(Augustine sup. Gen. q. 16.)* Whereupon the Catholic Church has always used this most true and necessary distinction, that there is an honor due to God only, which to give unto any creature, were idolatry; and there is an honor due to creatures also according to their dignity, as to saints, holy things, and holy places. *(See Eusebius Hist. Ec. li. 4. c. 14. St. Jerome cont. Vigil, ep. 53. Augustine li. 10.*

Devil left him: and behold angels came, and ministered to him. 12 And *when Jesus had heard that John was delivered up, he retired into Galilee: 13 and leaving the city Nazareth, came and dwelt in Capernaum a sea town, in the borders of Zebulun and Naphtali, 14 that it might be fulfilled which was said by Isaiah the prophet, 15 *Land of Zebulun land of Naphtali, the way of the sea beyond Jordan of Galilee, of the Gentiles:* 16 *the people that sat in darkness, has seen great light: and to them that sat in a country of the shadow of death, light is risen to them.* 17 From that time Jesus began to preach, and to say, *Do penance, for the kingdom of heaven is at hand. 18 And Jesus *walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). 19 And he said to them, Come after me,

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4:12 Mk. 1:14; Lk. 4:14 4:15-16 Is. 9:1 4:17 Mk. 1:15 4:18 Lk. 5:1

Civit. c. 2. li. 1. Trin. c. 6. con. Nic. 2. St. John of Damascus li. 1. de Imag. St. Bede in Luke 4.)

The third part of the Gospel of Christ's manifesting by preaching, and that in Galilee.

17. Do penance. That penance is necessary also before baptism, for such as be of age; as John's, so our Savior's preaching declares, both beginning with penance.

and I will make you to be fishers of men. 20 But they incontinent leaving the nets, followed him. 21 And going forward from there, he saw *other two brethren, James of Zebedee and John his brother in a ship with Zebedee their father, repairing their nets: and he called them. 22 And they forthwith left their nets and father and followed him. 23 And Jesus went round about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom: and healing every malady and every infirmity in the people. 24 And the *fame of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy and he cured them: 25 and much people followed him from Galilee and Decapolis, and Jerusalem, and from beyond Jordan.

4:21 Mk. 1:19; Lk. 5:10 4:24 fame- The original DR has ‘bruit’

23. Healing every malady. Christ, says St. Augustine, by miracles got authority, by authority found credit, by credit drew together a multitude, by a multitude obtained antiquity, by antiquity fortified a religion, which not only the most fond new rising of heretics using deceitful wiles, but neither the drowsy old errors of the very Heathens with violence setting against it, might in any part shake and cast down. *(Augustine de util. cred. c. 14.)*

Chapter 5

First, 3 he promises rewards, 13 and he lays before the Apostles their office. 17 Secondly, he protests unto us that we must keep the commandments, and that more exactly than the scribes and Pharisees, whose justice was counted most perfect: but yet that it was insufficient, he shows in the precepts of 21 Murder, 27 Adultery, 31 Divorce, 33 Swearing, 38 Revenge, 42 Usury, 43 Enemies.

1 AND seeing the multitudes, he *went up into a mountain: and when he was set, his Disciples came unto him, 2 and opening his mouth he taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are the meek: for they shall possess the land. 5 Blessed are they that mourn: for they shall be comforted. 6 Blessed are they that hunger and thirst after justice: for they shall have their fill. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the clean of heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God.

5:1 Lk. 6:20

The Sermon of Christ upon the Mount: containing the pattern of a Christian life, in these three chapters following. Whereof St. Augustine has two good books to chapter 4.

The Eight Beatitudes: which are a part of the Catechism.

Matt. 5

10 Blessed are they that suffer persecution for justice: for theirs is the kingdom of heaven. 11 Blessed are you when they shall revile you, and persecute you, and speak all that naught is against you, untruly, for my sake: 12 be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets, that were before you. 13 You are the *salt of the earth. 14 But if the salt loses his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men. 15 You are the light of the world. A city cannot be hid, situated on a mountain. 16 Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

5:13 Mk. 9:50; Lk. 14:34 5:16 Mk. 4:21; Lk. 8:16, 11:33

10. For justice. Heretics and other malefactors sometimes suffer willingly and stoutly; but they are not blessed, because they suffer not for justice: for, said St. Augustine; they cannot suffer for justice that have divided the Church, and where sound faith or charity is not, there cannot be justice. *(Cont. ep. Parm. li. 1 . c. 9- Ep. 50. Psalm 4. Cone. 2.)* And so by this Scripture are excluded all false martyrs, as St. Augustine often declares, and St. Cyprian *(de Eccl. nu. 8.)*

12. Reward. In Latin and Greek the word signifies very wages and hire, due for works, and so presupposes a meritorious deed.

15. The light. This light of the world, and city on a mountain, and candle upon a candlestick, signifies the clergy and the whole Church, so built upon Christ the mountain, that it must needs be visible, and cannot be hid nor unknown. *(Augustine cont. Fulg. Dona. c. 18. lib. 16. cont. Faust. c. 17.)* And therefore the Church, being a candle not under a bushel, but shining to all in the house, that is, in the world, what shall I say more, said St. Augustine, than that they are blind which shut their eyes against the candle that is set on the candlestick*? (Tract. 2. in ep. Jn.)*

Matt. 5

17 So let your light shine before men: that they may
see your good works, and glorify your Father which is
in heaven. 18 Do not think that I am come to break
the Law or the Prophets. I am not come to break: but
to fulfill. 19 For assuredly I say unto you, *until
heaven and earth pass, one iota or one tittle shall not
pass of the Law: until all be fulfilled. 20 He therefore
that shall *break one of these least commandments,
and shall so teach men: shall be called the least in the
kingdom of heaven. But he that shall do and teach: he
shall be called great in the kingdom of heaven. 21 For
I tell you, that unless your justice abound more than
that of the scribes and Pharisees, you shall not enter
into the kingdom of heaven. 22 You have heard that it
was said to them of old, **You shall not kill*. And whoso
kills, shall be in danger of judgment. 23 But I say to
you, that whosoever is angry with his brother, shall be

5:19 Lk. 16:17 5:20 Is. 2:10 5:22 Ex. 20:13; Deut. 5:17

17. Your light. The good life of the clergy edifies much, and is God's great honor; whereas the contrary dishonored him.

20. One of these. Behold how necessary it is not only to believe, but to keep all the commandments, even the very least.

21. Your justice. It is our justice, when it is given us of God. *(Augustine in Ps. 30. in Cone. 1. de Sp. & lit. c. 9.)* So that Christians are truly just, and have in themselves inherent justice by doing God's commandments, without which justice of works no man of age can be saved. *(Aug. de fid. & oper. c. 16.)* Whereby we see salvation, justice, and justification, not to come of only faith or imputation of Christ's justice.

23. Hell of fire. Here is a plain difference of sins, some mortal, that bring to hell; some less and less punished, called venial.

in danger of judgment. And whosoever shall say to his brother, Raca: shall be in danger of a council. And whosoever shall say, You fool: shall be guilty of the hell of fire. 24 If therefore you offer your gift at the altar, and there you remember that your brother has ought against you: 25 leave there your offering before the altar, and go first to be reconciled to your brother: and then coming you shall offer your gift. 26 *Be at agreement with your adversary betimes while you are in the way with him: lest perhaps the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. 27 Amen I say to you, you shall not go out from there until you repay the last farthing. 28 You have heard that it was said to them of old, **You shall not commit adultery.* 29 But I say to you, that whosoever shall see a woman to lust after her, has already committed adultery with her in his heart. 30 And if your right eye scandalizes you, pluck it out, and cast it from you, for it is expedient for you that one of your limbs perish, rather than your whole body be cast into hell. 31 And if your right hand

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5:26 Lk. 12:58 5:28 Ex. 20:14

24. Gift at the altar. Beware of coming to the holy altar or any Sacrament out of charity; but be first reconciled to your brother, and much more to the Catholic Church, which is the whole brotherhood of Christian men. Heb. 13:1.

26. Prison. This prison is taken of very ancient fathers, for Purgatory. *(Cyprian Epist. ad Autom. num. 6.)*

scandalizes you, cut it off, and cast it from you: for it is expedient for you that one of your limbs perish, rather than that your whole body go into hell. 32 It was said also; *Whosoever shall dismiss his wife, let him give her a bill of divorcement. 33 But I say to you, whosoever shall dismiss his wife, excepting the cause of fornication, makes her to commit adultery: and he that shall marry her that is dismissed, commits adultery. 34 Again you have heard that it was said to them of old, *You shall not commit perjury: but you shall perform your oaths to our Lord. 35 But I say to you not to swear at all: neither by heaven, because it is the throne of God: neither by the earth, because it is

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5:32 Deut. 24:1; Mt. 19:7 5:34 Ex. 20:7; Lev. 19:11

33. Excepting the cause of fornication. This exception is only to show, that for this one cause a man may put away his wife forever; but not that he may marry another, as it is most plain in St. Mark and St. Luke, who leave out this exception, saying, Whosoever dismisses his wife and marries another, commits adultery. See the annotation Luke 19: 9- But if both parties be in one and the same fault, then can neither of them not so much as divorce nor put away the other.

Commit adultery. The knot of marriage is a thing of so great a Sacrament, that not by separation itself of the parties it can be loosed, being not lawful neither for the one part nor the other to marry again upon divorce. *(Augustine de bo. Conjug. c. 7.)*

35. Not to swear. The Anabaptists here not following the Church's judgment, but the bare letter (as other heretics in other cases,) hold that there is no oath lawful, no not before a judge; whereas Christ speaks against rash and usual swearing in common talk, when there is no cause.

the footstool of his feet: neither by Jerusalem, because it is the city of the great King. 36 Neither shall you swear by your head, because you cannot make one hair white or black. 37 Let your talk be, yes, yes: no, no: and that which is over and above these, is of evil. 38 You have heard that it was said, *An eye for an eye, and a tooth for a tooth. 39 But I say to you not to resist evil: but if one strikes you on your right cheek, turn to him also the other: 40 and to him that will contend with you in judgment, and take away your coat, let go your cloak also unto him. 41 And whosoever will force you one mile, go with him other *two. 42 He that asks of you, give *to him: and to him that would borrow of you, turn not away. 43 You have heard that it was said, *You shall love your neighbor, and hate your enemy. 44 But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you: 45 that you may

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5:38 Ex. 21:24 5:41 two- The original DR has ‘twain’ 5:42 Deut. 15:7 5:43 Lev. 19:18

39. Not to resist evil. Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also upon this place held, that Christians might not resist the Turk; whereas by this, as that which follows, patience only is signified, and a will to suffer more, rather than to revenge: for neither did Christ nor St. Paul follow the letter, by turning the other cheek. *(Jn. 18 Acts 23.)*

43. Hate your enemy. So taught the Pharisees, not the Law.

45. Unjust. We see then that the temporal prosperity of persons and countries is no sign of better men or truer religion.

be the children of your Father which is in heaven, who makes his sun to rise upon good and bad, and rains upon just and unjust. 46 For if you love them that love you, what reward shall you have? Do not also the publicans this? 47 And if you salute your brethren only, what do you more? Do not also the heathen do this? 48 Be perfect therefore, as also your heavenly Father is perfect.

Chapter 6

In this second chapter of his sermon, he controls the Pharisees justice (that is, their alms, prayer, and fasting) for the scope and intention thereof, which was vain-glory. 19 Their end also was to be rich, but ours must not be so much as in necessaries.

1 TAKE good heed that you do not your justice before men, to be seen of them: otherwise reward you shall not have with your Father which is in heaven. 2 Therefore when you do an alms-deed, sound not a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored of men: Amen I say to you, they have received their reward. 3 But when you do an alms-deed, let not your left hand know what your right hand does: 4 that your alms-deed may be in secret, and your Father which sees in secret, will repay you. 5 And when you pray, you shall not be as the hypocrites that love to stand and pray in the

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1. Justice. Hereby it is plain that good works be justice, and that man doing them does justice, and is thereby just and justified, and not by faith only. All which justice of a Christian man, our Savior here comprises in these three works: in alms, fasting, and prayers. *(Augustine li. perf. just. c. 8.)* So that to give alms is to do justice, and the works of mercy are justice. *(Aug. in Psal. xlix. v. 5.)*

4. Repay. This repaying and rewarding of good works in heaven, often mentioned here by our Savior, declares that the said good works are meritorious, and that we may do them in respect of that reward.

5. Pray. The second work of justice.

Hypocrites. Hypocrisy is forbidden in all these three works of justice, and not the doing of them openly to the glory of God, and the profit of our neighbor, and our own salvation: for Christ before (c. 5.) bids, saying, Let your light so shine before men, etc. And in all such works St. Gregory's rule is to be followed: the works so to be in public, that the intentions remain in secret. *(Ho. 1 1. in Evang. c. 10.)*

synagogues and corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward. 6 But you when you shall pray, enter into your chamber, and having shut the door, pray to your Father in secret: and your Father which sees in secret, will repay you. 7 And when you are praying, speak not much, as the heathen. For they think that in their much speaking they may be heard. 8 Be not therefore like to them, for your Father knows what is needful for you before you ask him.

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7. Speak not much. Long prayer is not forbid, for Christ himself spent whole nights in prayer; and he said, we must pray always; and the apostle exhorted to pray without intermission; and the holy Church from the beginning has had her canonical hours of prayer: but idle and voluntary babbling, either of the Heathens to their gods, or of heretics, that by long rhetorical prayers think to persuade God; whereas the collects of the Church are most brief and most effectual. *(See St. Augustine ep. 121. c. 8,9,10.)*

Matt. 6

THE PATER NOSTER (Our Father)

9 Thus therefore shall you pray. *Our Father which is in heaven, sanctified be your name. 10 Let your kingdom come. Your will be done, as in heaven, in earth also. 11 Give us today our supersubstantial bread. 12 And forgive us our debts, as we also forgive our debtors. 13 And lead us not into temptation. But deliver us from evil. Amen

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6:9 Lk. 11:1

11. Supersubstantial bread. By this bread, so called here according to the Latin word and the Greek, we ask not only all necessary sustenance for the body, but much more all spiritual food, namely, the blessed Sacrament itself, which is Christ the true bread that came from heaven, and the bread of life to us that eat his body. *(Cyprian de Orat. Do. Augustine ep. 121. c. 11.)* And therefore it is called here supersubstantial, that is, the bread that passes and excels all creatures. *(Jerome in 2. Tit. In 6. Mat. Ambrose li. 5. de Sacer. c. 4. Augustine Ser. 16. de Verb. Do. sec. Mat. St. Germanus in Theoria.)* In St. Luke, the Latin is, Panem quotidianum, daily bread, the Greek being indifferent to both τον επιουσιον.

12. Debts. These debts do signify not only mortal sins, but also venial, as St. Augustine often teaches; and therefore every man, be he never so just, yet because he cannot live without venial sins, may very truly and ought to say this prayer. *(Augustine cont. duas. ep. Pelag. li. 1. c. 14. li. 21. de Civit. c. 27)*

13. Lead us not. St. Cyprian reads, Ne patiaris nos induct, suffer us not to be led, as St. Augustine notes, *(li. de do. persev. c. 6.)* And so the holy Church understands it, because God (as St. James said) tempts no man; though for our sins, or for our probation and crown, he permits us to be tempted. Beware then of Beza's exposition upon this place, who, according to the Calvinists' opinion, said that God leads them into temptation, into whom himself brings in Satan for to fill their hearts; so making God the author of sin.

Matt. 6

14 For if you will *forgive men their offenses, your heavenly Father will forgive you also your offenses. 15 But if you will not forgive men, neither will your Father forgive you your offenses. 16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward. 17 But you when you do fast, anoint your head, and wash your face: 18 that you appear not to men to fast, but to your Father which is in secret: and your Father which sees in secret, will repay you. 19 *Heap not up to yourselves treasures on the earth: where the rust and moth do corrupt, and where thieves dig through and steal. 20 But heap up to yourselves treasures in heaven: where neither the rust nor moth does corrupt, and where thieves do not dig through nor steal.

6:14 Mk. 11:25 6:19 Lk. 12:33

14. If you will forgive. This point, of forgiving our brother, when we ask forgiveness of God, our Savior repeated again, as a thing much to be considered; and therefore commended in the parable also of the servant that would not forgive his fellow servant. Matt. 18.

16. Fast. He forbids not open and public fasts, which in the Scriptures were commanded and proclaimed to the people of God; and the Ninivites by such fasting appeased God's wrath: but to fast for vain glory and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, and that is hypocrisy. Fasting is the third work of justice.

20. Treasures in heaven. Treasures laid up in heaven, must needs signify, not faith only, but plentiful alms and deeds of mercy, and other good works, which God keeping, as in a book, will reward them accordingly: as of the contrary the apostle said, He that sows sparingly, shall reap sparingly, 2 Cor. 9.

21 For where your treasure is, there is your heart also.
22 *The candle of your body is your eye. If your eye be simple, your whole body shall be lightsome. 23 But if your eye be naught: your whole body shall be darksome. If then the light that is in you be darkness: the darkness itself how great shall it be? 24 No man *can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and have contempt for the other. You cannot serve God and Mammon. 25 Therefore I say to you, *be not careful for your life what you shall eat, neither for your body what raiment you shall put on. Is not the life more than the meat: and the body more than the raiment? 26 Behold the fouls of the air, that they sow not, neither reap, nor gather into barns: and your heavenly Father feeds them. Are not you much more of price than they? 27 And which of you by caring, can add to his stature one cubit? 28 And for raiment why are you careful? Consider the lilies of the field how they grow: they labor not, neither do they spin.

6:22 Lk. 11:34 6:24 Lk. 16:13 6:25 Lk. 12:22

24. Two masters. Two religions, God and Baal, Christ and Calvin, mass and communion, the Catholic Church and heretical conventicles. Let them mark this lesson of our Savior, that thinks they may serve all masters, all times, all religions. Again: these two masters do signify, God and the world, the flesh and the spirit, justice and sin.

25. Careful. Prudent provision is not prohibited, but too much doubtfulness and fear of God's provision for us; to whom we ought with patience to commit the rest, when we have done sufficiently for our part.

29 But I say to you, that neither Solomon in all his glory was arrayed as one of these. 30 And if the grass of the field, which today is, and tomorrow is cast into the oven, God does so clothe: how much more you, O you of very small faith? 31 Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? 32 For all these things the heathen do seek after. For your Father knows that you need all these things. 33 Seek therefore first the kingdom of God, and the justice of him: and all these things shall be given you besides. 34 Be not careful therefore for tomorrow. For tomorrow shall be careful for itself, sufficient for the day is the evil thereof.

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32. Heathen do seek. They seek temporal things only, and that not of the true God, but of their idols, or by their own industries.

Chapter 7

In this third and last chapter of his Sermon, because we know not men's ends, he bids us beware of judging: 6 and nevertheless to take open dogs, so he called them, as they be. 7 If these works of justice seem too hard, we must pray instantly to him that gives them. 12 In the conclusion he gives one short rule of all justice: 13 and then he exhorted with all vehemency to the strait way both of the Catholic faith, 21 and also of good life: because only faith will not suffice.

1 JUDGE not, that you be not judged. 2 For *in what judgment you judge, you shall be judged: and in what measure you *measured, it shall be measured to you again. 3 And why see the mote that is in your brother's eye: and the beam that is in your own eye you see not? 4 Or how you say to your brother, Let me cast out the mote of your eye: and behold a beam is in your own eye? 5 Hypocrite, cast out first the beam out of your own eye, and then shall you see to cast out the mote out of your brothers eye. 6 Give not that which is holy to dogs: neither cast your pearls before swine, lest

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7:1 Lk. 6:37; Mk. 4:24 7:2 measured- The original DR has 'mete'

1. Judge not. It is no Christian part to judge ill of men's acts, which be in themselves good, and may proceed of good meaning, or of man's inward meanings and intentions, which we cannot see; of which fault they must beware that are too suspicious, and given to deem always the worst of other men. But to say that Judas, or a heretic evidently known to die obstinately in heresy, is damned, and in all other plain and manifest cases to judge, is not forbidden.

6. Holy to dogs. No holy Sacrament, and especially that of our Savior's blessed body, must be given wittingly to the unworthy, that is, to them that have not by confession of all mortal sins, examined and proved themselves. *(See the annot. 1 Cor. 11: 27, 28, 29.)*

perhaps they tread them with their feet, and turning, all to tear you. 7 *Ask, and it shall be given you: seek, and you shall find, knock, and it shall be opened to you. 8 For everyone that asks, receives: and that seeks, finds: and to him that knocks, it shall be opened. 9 Or what man is there of you, whom if his child shall ask for bread, will he reach him a stone? 10 Or if he shall ask him for fish, will he reach him a serpent? 11 If you then being naughty, know how to give good gifts to your children: how much more will your Father which is in heaven give good things to them that ask him? 12 *All things therefore whatsoever you will that men do to you do you also to them. For this is the Law and the Prophets. 13 *Enter by the narrow gate: because broad is the gate, and large is the way that leads to perdition, and many there be that enter by it. 14 How narrow is the gate, and strait is the way that leads to life: and few there are that find it! 15 Take great heed of false prophets,

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7:7 Lk. 11:9 7:12 Lk. 6:31 7:13 Lk. 13:24

8. Everyone that asks. All things that we ask necessary to salvation, with humility, attention, continuance, and other due circumstances, God will undoubtedly grant when it is best for us.

11. Good things. These good things are grace and all spiritual gifts, and whatsoever pertain to the health of the soul.

15. Clothing of sheep. Extraordinary appearance of zeal and holiness is the sheep's coat in some heretics: but these of this time wear not that garment much, being men of insatiable sin. This is rather their garment, common to them with all other heretics, to boast much of the word of the Lord, and by pretended

which come to you in the clothing of sheep, but inwardly are ravening wolves. 16 By their *fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree yields good fruits, and the evil tree yields evil fruits. 18 A good tree cannot yield evil fruits, neither an evil tree yield good fruits. 19 Every tree that yields not good fruit, shall be cut down, and shall be cast into fire. 20 Therefore by their fruits you shall know them. 21 Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven: but he that does the will of my Father which is in heaven, he shall enter into the kingdom of heaven.

7:16 Lk. 6:44

allegations, and sweet words of benediction, and especially by promise of knowledge, light, and liberty of the Gospel, to seduce the simple and the sinful.

16. Fruits. These are the fruits which heretics are known by: division from the whole Church, division among themselves, taking to themselves new names and new masters, inconstancy in doctrine, disobedience both to others, and namely to spiritual officers, love and liking of themselves, pride and intolerable vaunting of their own knowledge above all the holy Doctors, corruption, falsification and quite denying of the parts of the Scriptures that especially make against them; and these be common to all heretics lightly. Other some are more peculiar to these of our time, as incestuous marriages of vowed persons, spoil of churches, sacrilege and profanation of all holy things, and many other special points of doctrine, directly tending to the corruption of good life in all states.

21. Lord, Lord. These men have faith, otherwise they could not invocate, Lord, Lord, Rom. 10. But here we see that to believe is not enough, and that not only infidelity is sin, as Luther taught. Yes, Catholics also, that work true miracles in the name of our Lord, and by never so great faith, yet without the works of justice shall not be saved, 1 Cor. 13. Again, consider here who they are that have so often in their mouth, the Lord, the Lord, and how little it shall avail them, that set so little by good works, and despise Christian justice.

22 Many shall say to me in that day, Lord, Lord, have
not we prophesied in your name, and in your name
cast out devils, and in your name wrought many
miracles? 23 And then I will confess unto them, that I
never knew you; depart from me you that work
iniquity. 24 *Everyone therefore that hears these my
words of mine, and does them: shall be likened to a
wise man that built his house upon a rock, 25 and the
rain fell, and the floods came, and the winds blew,
and they beat against that house, and it fell not, for it
was founded upon a rock. 26 And everyone that hears
these words of mine, and does them not, shall be like
a foolish man that built his house upon the sand, 27
and the rain fell, and the floods came, and
the winds blew, and they beat against that house, and
it fell, and the fall thereof was great. 28 And it came to
pass, when Jesus had fully ended these words, the
multitude were in *admiration upon his doctrine. 29
For he was teaching them as having power, and not as
their scribes and Pharisees.

7:24 Lk. 6:47 7:28 Mk. 1:22; Lk. 4:32

Chapter 8

Immediately after his Sermon to confirm his doctrine with a miracle he cures a Leper. 5 But above him and all other Jews, he commends the faith of the Centurion, who was a Gentile: and foretells by that occasion, the vocation of the Gentiles, and reprobation of the Jews. 14 In Peter's house he shows great grace. 18 In the way to the sea he speaks with two, of following him: 23 and upon the sea commands the tempest: 28 and beyond the sea he reveals the devil's malice against man, in a herd of swine.

1 AND when he came down from the mountain, great multitudes followed him: 2 and *behold a leper came and adored him saying, Lord, if you will, you can make me clean. 3 And Jesus stretching forth his hand, touched him, saying; I will, you be made clean. And forthwith, his leprosy was made clean. 4 And Jesus said to him, See you tell nobody: but go, *show yourself to the priest, and offer the gift which Moses commanded for a testimony to them.

8:2 Mk. 1:40; Lk. 5:12 8:4 Lev. 14:2

4. Priest. The priests of the old law, said St. Chrysostom, had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people; but the priests of the new law have power to purge, in very deed, the filth of the soul. Therefore whosoever despises them is more worthy to be punished than the rebel Dathan and his accomplices. *(St. Chrysostom li. 3. de Sacred.)*

Gift. Our Savior wills him to go and offer his gift of sacrifice, according as Moses prescribed in that case, because the other sacrifice, being the holiest of all holies, which is his body, was not yet begun. So said St. Augustine *(li. 2. Evang. q. 3. & Cont. Adver. leg. & Proph. li. c. 19, 20.)*

5 And *when he entered into Capernaum, there came to him a centurion, beseeching him, 6 and saying, Lord my boy lies at home sick of the palsy, and is sore tormented. 7 And Jesus said to him, I will come, and cure him. 8 And the centurion making answer, said, Lord I am not worthy that you should enter under my roof: but only say the word, and my boy shall be healed. 9 For I also am a man subject to authority, having under me soldiers: and I say to this, go, and he goes: and to another, come, and he comes: and to my servant, do this, and he does it. 10 And Jesus hearing this, marveled: and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. 11 And I say to you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: 12 but the children of the kingdom shall he cast out into the exterior darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said to the centurion, Go: and as you have believed, be it done to you. And the boy was healed in the same hour.

8:5 Lk. 7:1

8. Not worthy. Origen said *(ho. 5. in divers)* When you eat and drink the body and blood of our Lord, he enters under your roof. You also therefore, humbling yourself, say: Lord, I am not worthy, etc. So said St. Chrysostom in his Mass, and so does the Catholic Church use at this day in every Mass. *(See St. Augustine Ep. 118. ad Ianu.)*

14 And *when Jesus came into Peter's house, he saw
his wife's mother lying, and was in a fit of a fever: 15
and he touched her hand, and the fever left her, and
she arose, and ministered to him. 16 And when
evening came, they brought to him many that had
devils: and he cast out the spirits with a word: and all
that were ill at ease he cured: 17 that it might be
fulfilled which was spoken by Isaiah the prophet
saying, *He took our infirmities, and bore our
diseases.* 18 And Jesus seeing great multitudes about
him, commanded to go beyond the water. 19 And
a *certain scribe came, and said to him, Master, I
will follow you wheresoever you shall go. 20 And
Jesus said to him, the foxes have holes, and the fouls
of the air nests: but the Son of man has nowhere to lay
his head. 21 And *another of his Disciples said to him,
Lord permit me first to go and bury my father.

8:14 Mk. 1:29; Lk. 4:38 8:17 Is. 53:4; 1 Pet. 2:24 8:19 Lk. 9:57 8:21 Lk. 9:59

14. His wife's mother. Of Peter especially among the rest it is evident that he had a wife; but, as St. Jerome said, after they were called to be apostles, they had no more carnal company with their wives, as he proves there by the very words of our Savior: He that has left wife, etc. And so in the Latin Church has been always used, that married men may be, and are daily made priests, either after the death of the wife, or with her consent to live in perpetual continence. And if the Greeks have priests that do otherwise, St. Epiphanius, a Greek doctor, tells them that they do it against the ancient canons; and Paphnutius plainly signifies the same in the first Council of Nicaea. But this is most plain, that there was never, either in the Greek Church or the Latin, an authentical example of any that married after holy orders.

22 But Jesus said to him, Follow me, and let the dead bury their dead. 23 And *when he entered into the boat, his Disciples followed him: 24 and lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. 25 And they came to him, and raised him, saying, Lord, save us, we perish. 26 And he said to them, Why are you fearful O you of little faith? Then rising up he commanded the winds and the sea, and there ensued a great calm. 27 Moreover the men marveled saying, What *manner of man is this, for the winds and the sea obey him? 28 And *when he came beyond the water into the country of the Gadarenes, there met him two that had devils, coming forth out of the sepulchers, exceedingly fierce, so that none could pass by that way. 29 And behold they cried saying, What is between us and you Jesus the Son of God? Are you come here to torment us before the time? 30 And there was not far from them a herd of many swine feeding. 31 And the devils besought him saying, If you cast us out, send us into the herd of swine.

8:23 Mk. 4:36; Lk. 8:22 8:27 manner of man- The original DR has ‘an one’
8:28 Mk. 5:1; Lk. 8:26

22. Let the dead. By this we see that not only no worldly or carnal respect, but no other laudable duty towards our parents, ought to keep us from following Christ, and choosing a life of greater perfection.

26. He commanded. The Church (here signified by the boat or ship) and Catholics are often tossed with storms of persecution; but Christ, who seemed to sleep in the meantime, by the Church's prayer awakes, and makes a calm.

32 And he said to them, Go. But they going forth went into the swine, and behold the whole herd went with violence headlong into the sea: and they died in the waters. 33 And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils. 34 And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would pass from their quarters.

Chapter 9

The Masters of the Jews he confuted both with reasons and miracles, 2 defending his remitting of sins, 9 his eating with sinners, 14 and his condescending to his weak Disciples until he had made them stronger, 18 Showing also in two miracles, the order of his providence about the Jews and Gentiles, leaving the one when he called the other. 27 He cured two blind men, and one possessed. 35 And having with so many miracles together confuted his enemies, and yet they worse and worse, upon pity toward the people, he thought of sending true pastors unto them.

1 AND entering into a boat, he passed over the water, and came into his own city. 2 And *behold they brought to him one sick of the palsy lying in bed. And Jesus seeing their faith, said to the sick of the palsy, Have a good heart son, your sins are forgiven you. 3 And behold certain of the scribes said within themselves, He blasphemes. 4 And Jesus seeing their thoughts, said: Why do you think you evil in your hearts? 5 Whether is easier, to say, your sins are forgiven you: or to say, Arise and walk?

9:2 Mk. 2:3; Lk. 5:18

2. Seeing their faith. We see that speaks of one helping to obtain for another.

3. He blasphemes. When the Jews heard Christ remit sins, they charged him with blasphemy as heretics now charge his priests of the New Testament, for that they remit sins: to whom he said, Whose sins you shall forgive, they are forgiven, etc. Jn. 20.

5. Whether is easier. The faithless Jews thought (as heretics now a-days) that to forgive sins was so proper to God, that it could not be communicated unto man: but Christ shows, that as to work miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sins.

6 But that you may know that the Son of man has power in earth to forgive sins, (then he said to the sick of the palsy), Arise, take up your bed, and go into your house. 7 And he arose, and went into his house. 8 And the multitudes seeing it, were afraid, and glorified God that gave such power to men. 9 And *when Jesus passed forth from there, he saw a man sitting in the custom house, named Matthew: and he said to him, Follow me. And he arose up, and followed him. 10 And it came to pass as he was sitting at *the table in the house, behold many publicans and sinners came, and sat down with Jesus and his Disciples. 11 And the Pharisees seeing it, said to his Disciples: Why does your Master eat with publicans and sinners? 12 But Jesus hearing it, said: They that are in health, need not a physician, but they that are ill at ease.

9:9 Mk. 2:14; Lk. 5:27 9:10 the table- The original DR has 'meat'

6. The Son of man has power in earth. Christ had power to remit sins, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church, and our Chief Bishop and Priest according to his manhood, in respect whereof all power was given him in heaven and earth. Matt. 28:18.

8. Glorified. The faithful people did glorify God, that gave such power to men, for to remit sins, and to do miracles, knowing that that which God committed to men is not to his derogation, but to his glory, himself only being still the principal worker of that effect, men being only his ministers and substitutes, and working under him, and by his commission and authority.

To men. Not only Christ as he was man, had this power to forgive sins, but by him and from him the apostles, and consequently priests. Matt. 28. All power is given me. Matt. 28. Whatsoever you shall loose on earth, shall be loosed in heaven. John 20. Whose sins you shall forgive, they are forgiven.

13 But go your ways and learn what it is, I *desire mercy, and not sacrifice. For I have not come to call the just, but sinners. 14 Then *came to him the Disciples of John, saying, Why do we and the Pharisees fast often, but your Disciples do not fast? 15 And Jesus said to them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. 16 And nobody puts a piece of raw cloth to an old garment. For he takes away the piecing thereof from the garment, and there is made a greater rent. 17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runs out, and the bottles perish. But new wine they put into new bottles: and both are preserved together.

9:13 Hos. 6:6; desire- The original DR has 'will' 9:14 Mk. 2:18; Lk. 5:33

13. Not sacrifice. These are the words of the prophet, who spoke them even then when sacrifices were offered by God's commandment; so that it makes not against sacrifice: but he said that sacrifice only, without mercy and charity, and generally with mortal sin, is not acceptable. The Jews offered their sacrifices duly, but in the meantime they had neither pity nor mercy on their brethren; and this it is which God dislikes.

14. Fast often. By the often fasting of St. John's disciples, we may gather that he appointed them a prescript manner of fasting; as it is certain he taught them a form of prayer. Luke 5. and 11.

16. Nobody puts. Christ signifies that the Church shall use fasting days after his Ascension. *(Epiphanius In Comp. fid. Cath. Augustine ep. 80)*

17. New wine. By this new wine he does plainly here signify fasting, and the strait kind of life; by the old bottles, them that cannot away therewith.

18 *As he was speaking this unto them, behold a certain governor approached and adored him, saying, Lord, my daughter is even now dead: but come, lay your hand upon her, and she shall live. 19 And Jesus rising up followed him, and his Disciples. 20 And behold a woman which was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21 For she said within herself, If I shall touch only his garment: I shall be safe. 22 But Jesus turning and seeing her, said, Have a good heart daughter, your faith has made you safe. And the woman became whole from that hour.

9:18 Mk. 5:22; Lk. 8:41

20. Twelve years. This woman, a Gentile, had her disease twelve years; and the governor's daughter, a Jew, (which is here raised to life) was twelve years old. Lk. 8. Mark then the allegory hereof in the Jews and Gentiles. As that woman fell sick when the wench was born, so the Gentiles went their own ways into idolatry when the Jews in Abraham believed. Again; as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench revived: so Christ came to the Jews, but the Gentiles believed first, and were saved; and in the end the Jews shall believe also. *(Jerome in Mat.)*

21. Touch only. Not only Christ's words, but his garment, and touch thereof, or anything to him belonging, might do, and did miracles, virtue proceeding from his holy person to them. This woman returning home set up an image of Christ, for memory of his benefit, and the hem of the same image did also miracles. This image Julian the Apostate threw down, and set up his own instead thereof, which was immediately destroyed by fire from heaven. But the image of Christ broken in pieces by the Heathens, the Christians afterwards gathering the pieces together placed it in the Church, where it was, as Sozomenus writes, unto his time.

22. Your faith has. Lo, her devotion the hem of his garment was not superstition, but a token of greater faith: so is the devout touching of holy relics.

23 And when Jesus came into the house of the governor, and saw minstrels and the multitude keeping a stir, 24 he said, Depart: for the wench is not dead, but sleeps. And they laughed him to scorn. 25 And when the multitude was put forth, he entered in, and held her hand. And the maid arose. 26 And this *fame went forth into all that country. 27 And as Jesus passed forth from there, there followed him two blind men crying and saying, Have mercy on us, O son of David. 28 And when he came to the house, the blind came to him. And Jesus said to them, Do you believe that I can do this unto you? They say to him, Yes, Lord. 29 Then he touched their eyes, saying, According to your faith, be it done to you. 30 And their eyes were opened, and Jesus threatened them, saying, See that no man know it. 31 But they went forth, and *spread his fame in all that country. 32 And when they were gone forth, *behold they brought him a mute man, possessed with a devil. 33 And after the devil was cast out, the mute man spoke, and the multitudes marveled saying, Never was the like seen in Israel.

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26 fame- The original DR has 'bruit' 26 spread his fame- The original DR has 'bruited him' 9:32 Mt. 12:22

28. Do you believe that I can. We see here that to the corporeal healing of these men he requires only this faith, that he is able, which faith is not sufficient to justify them. How then do the heretics by this and the like places plead for their only justifying faith? *(See the annot. Mark 5:36.)*

34 But *the Pharisees said, In the prince of devils he casts out devils. 35 And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the Gospel of the kingdom, and curing every disease, and every infirmity. 36 And seeing the multitudes, he pitied them because they were vexed, and lay like sheep that have not a shepherd. 37 Then he said to his Disciples, The harvest surely is great, but the workmen are few. 38 Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.

9:34 Mt. 12:24

34. In the prince of devils. In like manner says the heretics, calling all miracles done in the Catholic Church, the lying signs of Antichrist.

38. Pray therefore. Therefore does the Church pray and fast in the ember days, when holy orders are given; that is, when workmen are prepared to be sent into the harvest. *(See Acts 13:3)*

Chapter 10

He gives to the twelve the power of miracles, and so sends them to the lost sheep of the Jews, 5 with instructions accordingly: 10 and by occasion of the sending, foretells of the persecutions after his ascension, arming them and all others against the same, 40 and also exhorting the people to harbor his servants in such times of persecution.

1 AND having called his twelve Disciples together, *he gave them power over unclean spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmity. 2 And the names of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother, 3 James of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James of Alpheus, and Thaddeus, 4 Simon Cananean, and Judas Iscariot, who also betrayed him.

10:1 Mk. 3:13; 6:7; Lk. 6:13; 9:1

1. Power. Miracles were so necessary to the confirmation of their doctrine beginning then to be preached, that not only Christ himself did miracles, but also he gave to his apostles power to do them.

2. First, Simon. Peter the first, not in calling, but in pre-eminence: for, as St. Ambrose said in 2 Cor. 12, Andrew first followed our Savior before Peter, and yet the primacy Andrew received not, but Peter; which pre-eminence of St. Peter above the other apostles is so plainly signified in this word first, by the judgment even of heretics, that Beza, notwithstanding he confessed the consent of all copies both Latin and Greek, yet is not ashamed to say that he suspected that this word was thrust into the text by some favorer of Peter's primacy: whereby we have also, that they care no more for the Greek than for the Latin, when it makes against them, but at their pleasure say that all is corrupted.

5 These twelve did Jesus send: commanding them, saying, Into the way of the Gentiles you go not, and into the cities of the Samaritans you enter not: 6 but go rather to the sheep that are perished of the house of Israel. 7 And going preach, saying, That the kingdom of heaven is at hand. 8 Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis you give. 9 Do not possess gold, nor silver, nor money in your purses: 10 not a scrip for the way, neither two coats, neither shoes, neither rod. For the workman is worthy of his meat. 11 And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry until you go forth. 12 And when you enter into the house, salute it, saying, Peace be to this house. 13 And if so be that house be worthy, your peace shall come upon it. But if it be not worthy: your peace shall return to you.

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5. Gentiles you go not. They have here commission to preach in Israel: the time being not yet come to call the Gentiles.

9. Do not possess. Preachers may not carefully seek after the superfluities of this life, or anything which may be an impediment to their function; and as for necessaries, they deserve their temporal living at their hands for whom they labor spiritually.

12. Peace be to this house. As Christ himself used these words, or this blessing often, Peace be to you, so here he bids his apostles say the like to the house where they come; and so has it been always a most godly use of bishops to give their blessing where they come, which blessing must needs be of great grace and profit, when none but worthy persons (as here we read) might take good thereof; and when it is never lost, but returned to the giver, when the other party is not worthy of it: among other spiritual benefits it takes away venial sins. *(Ambrose in Lk. 9)*

14 And whosoever shall not receive you, nor hear your words: going forth out of the house or the city shake off the dust from your feet. 15 Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrheans in the Day of Judgment then for that city. 16 Behold I send you as sheep in the midst of wolves. Be therefore wise as serpents, and simple as doves. 17 And take heed of men. For they will deliver you up in councils, and in their synagogues they will scourge you. 18 And to presidents and to kings shall you be led for my sake, in testimony to them and the Gentiles. 19 But when they shall deliver you up, *take no thought how or what to speak: for it shall be given you in that hour what to speak.

10:19 Mk. 13:11; Lk. 12:11

14. Shake off the dust. To condemn the true preachers, or not to receive the truth preached, is a very damnable sin.

15. More tolerable. Hereby it is evident, that there be degrees and differences of damnation in hell fire, according to men's deserts. *(Augustine li. 4. de Bapt. c. 19)*

16. Wise as serpents. Wisdom and simplicity both be necessary in preachers, Bishops and Prophets.

18. Kings. In the beginning kings and emperors persecuted the Church, that by the very death and blood of martyrs it should grow more miraculously. Afterwards when the emperors and kings were themselves become Christians, they used their power for the Church, against infidels and heretics. *(Augustine ep. 48)*

19. It shall be given. This is verified even at this present also, when many good Catholics, that have no great learning, by their answers confound their adversaries.

20 For it is not you that speak, but the Spirit of your Father that speaks in you. 21 The *brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against the parents, and shall work to death, 22 and you shall be odious to all men for my name, but he that shall persevere unto the end, he shall be saved. 23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, until the Son of man come. 24 *The disciple is not above the master, nor the servant about his lord. 25 It suffices the disciple that he be as his master: and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household. 26 Therefore fear not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known. 27 That which I speak to you in the dark, you speak in the light: and that which you hear in the ear, you preach upon the house tops. 28 And fear not them that kill the body, and are not able to kill the soul: but rather fear Him that can destroy both soul and body into hell.

10:21 Lk. 21:16 10:24 Lk. 6:40

25. How much more. No marvel therefore if heretics call Christ's Vicar Antichrist, when their forefathers, the faithless Jews, called Christ himself Beelzebub.

28. Fear not them. A good comfort for Christians and Catholics and all good men, in the persecutions of Turks, of heretics, of all wicked men.

29 Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your Father? 30 But your very hairs of the head are all numbered. 31 Fear not therefore: better are you then many sparrows. 32 *Every one therefore that shall confess me before men, I also will confess him before my Father which is in heaven. 33 But he that shall deny me before men, I also will deny him before my Father which is in heaven. 34 Do not think *that I came to send peace into the earth: I came not to send peace, but the sword. 35 For I came to separate *man against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's enemies, they of his own household.

10:32 Mk. 8:38; Lk. 9:26; 12:8 10:34 Lk. 12:51; 10:35 Mic. 7:6

32. Confess me. See how Christ esteemed the open confessing of him, that is, of his truth, in the Catholic Church: for as when Saul persecuted the Church, he said himself was persecuted; so to confess him, and his Church, is all one. Contrariwise see how he abhorred them that deny him before men, which is not only to deny any one little article of the Catholic faith, commended to us by the Church; but also to allow or consent to heresy by any means, as by subscribing, coming to their service and sermons, furthering them any way against Catholics, and such like.

34. Not to send peace but the sword. Christ came to break the peace of worldlings and sinners; as when the son believes in him, and the father do not; the wife is a Catholic, and the husband is not. For to agree together in infidelity, heresy, or any other sin, is a naughty peace. This being the true meaning of Christ's words, mark that the heretics interpret this to maintain their rebellions and troubles, which their "new gospel" breeds. *(Beza in no. Test. an. 1565)*

37 He that loves father or mother more than me, is not worthy of me: and he that loves son or daughter above me, is not worthy of me. 38 And he that takes not his cross, and follows me, is not worthy of me. 39 He that has found his life, shall lose it: and he that has lost his life for me, shall find it. 40 *He that receives you, receives me: and he that receives me, receives him that sent me. 41 He that receives a prophet in the name of a prophet, shall receive the reward of a prophet, and he that receives a just man in the name of a just man, shall receive the reward of a just man. 42 And *whosoever shall give drink to one of these little ones a cup of cold water, only in the name of a disciple, amen I say to you, he shall not lose his reward.

10:40 Lk. 10:16 10:42 Mk. 9:41

37. More than me. No earthly thing, nor duty to parents, wife, children, country, or to a man's own body and life, can be any just excuse why a man should do, or feign himself to do or believe anything, against Christ, or the unity and faith of his Church.

41. In the name. Reward for hospitality, and especially for receiving a holy person, as prophet, apostle, bishop, or priest, persecuted for Christ's sake: for by receiving of him in that respect, as he is such an one, he shall be partaker of his merits, and be rewarded as for such an one; whereas on the contrary side, he that receives a heretic into his house and a false preacher, does communicate with his wicked works. *(Ep. ii. John)*

Just man. The reward of harboring and helping any blessed just person suffering for his justice and conscience.

Chapter 11

John the Baptist in prison also doing his diligence sends some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7 Afterwards Christ declares how worthy of credit John's testimony was: 16 and inveighed against the Jews, who with neither of their manners of life could be won: 20 No nor with Christ's infinite miracles: 25 praising God's wisdom in this behalf; 27 and calling to himself all such as feel their own burdens.

1 AND it came to pass, when Jesus had
done commanding his twelve Disciples, he passed
from there, to teach and preach in their cities. 2 *And
when John had heard in prison the works of Christ:
sending two of his disciples, he said to him, 3 Are you
he that is to come, or are we to look for another? 4
And Jesus making answer said to them, Go and report
to John what you have heard and seen. 5 *The blind
see, the lame walk, the lepers are made clean, the deaf
hear, the dead rise again, to the poor the Gospel is
preached: 6 and blessed is he that shall not be
scandalized in me.

11:2 Lk. 7:18 11:5 Is. 35:5; 61:1

3. Are you he. John himself doubted not, for he baptized him and gave great testimony of him before. (Jn. 1) But because his disciples knew him not, nor esteemed of him so much as of John their own master, therefore did he send them unto Christ, that by occasion of Christ's answer he might the better instruct them what he was, and so make them Christ's disciples, preferring them to a better master.

7 And when they went their way, Jesus began to say to
the multitudes about John, What did you go out into
the desert to see? A reed shaken with the wind? 8 But
what did you go out to see? A man clothed in soft
garments? Behold they that are clothed in soft
garments, are in kings houses. 9 But what did you go
out to see? A prophet? Yes I tell you and more than a
prophet. 10 For this is he of whom it is written, *Behold
I send my angel before your face, which shall
prepare your way before you*. 11 Amen I say to you,
there has not risen among the born of women a
greater than John the Baptist: yet he that is the lesser
in the kingdom of heaven, is greater than he. 12 And
*from the days of John the Baptist until now, the
kingdom of heaven suffers violence, and the violent
bear it away. 13 For all the Prophets and the
Law prophesied unto John: 14 and if you will receive
it, he is *Elijah that is to come.

11:10 Mal. 3:1 11:12 Lk. 16:16 11:14 Mal. 4:5

7. What went you out. High commendation of John's holiness, as well for his fasting, rough attire, solitary life, and constancy, as for the dignity of his function.

Into the desert. The faithful people in all ages resorted of devotion into wildernesses, to see men of special and rare holiness: prophets, hermits, anchorites, etc., to have their prayers or spiritual counsel. *(See St. Jerome de vita Hilarionis.)*

14. Elijah. As Elijah shall be the messenger of Christ's latter coming, so was John his messenger and precursor at his former coming; and therefore he is called Elijah, because of his like office and like spirit. Lk. 1. *(Gregory the Great ho. 7. in Evang.)*

15 He that has ears to hear, let him hear. 16 And *whereunto shall I esteem this generation to be like? It is like to children sitting in the market place: which crying to their companions, 17 say, We have piped to you, and you have not danced: we have lamented, and you have not mourned. 18 *For John came neither eating nor drinking: and they say, He has a devil. 19 The Son of man came eating and drinking, and they say, Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified of her children. 20 Then *began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance. 21 Woe be to you Chorazin, woe be to you Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in haircloth and ashes long ago.

11:16 Lk. 7:31 11:18 Mt. 3:4 11:20 Lk. 10:13

18. Eating nor drinking. The wicked quarrelers of the world misconstrue easily all the acts and life of good men. If they be great fasters and austere livers, they are blasphemed and counted hypocrites; if they converse with other men in ordinary manner, then they be counted dissolute.

21. Penance in haircloth. By this sackcloth and ashes added here, and in other places, we see evidently that penance is not only leaving off former sins, and change or amendment of life past, no, nor bare sorrowfulness or recounting of our offences already committed; but requires punishment and chastisement of our persons, by these and such other means as the Scriptures do elsewhere set forth. And therefore concerning the word also, it is rather to be called penance, as in our translation, than (as the adversaries, of purpose avoiding the word,) repentance or amendment of life; and that according to the very usual signification of the Greek word in the most ancient ecclesiastical Greek writers, who for penitents (which in the primitive Church did public penance,) say, men

22 But nevertheless I say to you, it shall be more tolerable for Tyre and Sidon in the Day of Judgment then for you. 23 And you Capernaum, shall you be exalted up to heaven? You shall come down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in you, perhaps it had remained unto this day. 24 But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the Day of Judgment, than for you. 25 At that time Jesus answered and said, *I confess to you O Father Lord of heaven and earth, because you have hid these things from the wise and prudent, and have revealed them to little ones. 26 Yes Father: for so has it well pleased you. 27 All things are delivered to me of my Father. And no man knows the Son but the Father: neither does any know the Father, but the Son, and to whom it shall please the Son to reveal.

11:25 Lk. 10:21

that are doing penance: and concerning that part of penance which is Confession, the ecclesiastical history called it by the same Greek word. *(Sozam. li. 7- 16. Socrat. li. 5. c. 19.)*

25. Little ones. These little ones do not signify here only the unlearned, as though cobblers and weavers, and women and girls, had this revelation, and therefore do understand all Scriptures, and are able to expound them; but here are signified the humble, whether they be learned or unlearned: as when he said, unless you become as little ones, you shall not enter into the kingdom of heaven; and so also the greatest doctors (who as they were most learned, so most humbled themselves to the judgment of the Catholic Church,) are these little ones: and heretics, who although unlearned, yet vaunt their knowledge and their spirit of understanding above all ancient Fathers, and the whole Church cannot be of these little and humble ones.

28 Come to me all that labor, and are burdened, and I will refresh you. 29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. 30 For my yoke is sweet, and my burden light.

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30. Yoke is sweet. What is this light burden and sweet yoke, but his commandments, of which St. John said, 1 Epistle 5. *His commandments are not heavy*: clean contrary to the adversaries that say, they are impossible to be kept.

Chapter 12

The blindness of the Pharisees about the Sabbath; he reproves by Scriptures, by reason, and by a miracle. 14. And his death being therefore sought by them, he meekly goes out of the way, according as Isaiah had prophesied of him. 22 His casting out of devils also he defends against them. 31 And sets forth the danger they stand in for their horrible blasphemy. 38 And because they ask yet for a sign, he shows how worthily they shall be damned: 43 foretelling how the devil shall possess their nation. 66 And testifying that although he be of their blood, yet not they for this, but such as keep his commandments, are dear unto him.

1 AT that time *Jesus went through the corn on the Sabbath: and his Disciples being hungry, began to pluck the ears, and to eat. 2 And the Pharisees seeing them, said to him, Lo, your Disciples do that which is not lawful for them to do on the Sabbath days. 3 But he said to them, Have you not read what *David did when he was hungry, and they that were with him: 4 how he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, *but for priests only? 5 Or have you not read in the *Law, that on Sabbath the priests in the temple do break the Sabbath, and are without blame? 6 But I tell you that there is here a greater than the temple. 7 And if you did know what it is, *I *I desire mercy, and not sacrifice*: you would never have condemned the innocent.

12:1 Mk. 2:23; Lk. 6:1 12:3 1Kgs. 21:4 12:4 Lev. 24:9 12:5 Num. 28:9 12:7 Hos. 6:6; desire- The original DR has ‘will’

8 For the Son of man is Lord of the Sabbath also. 9
And when he had passed from there, he came into
their synagogue. 10 And *behold there was a man
which had a withered hand, and they asked him
saying, Whether is it lawful to cure on the Sabbaths?
that they might accuse him. 11 But he said to them,
What man shall there be of you that shall have one
sheep: and if the same fall into a ditch on the Sabbath
will he not take hold and lift it up? 12 How much
better is a man more than a sheep? Therefore it is
lawful on the Sabbaths to do a good deed. 13 Then he
said to the man, Stretch forth your hand, and he
stretched it forth, and it was restored to health even as
the other. 14 And the Pharisees going forth made a
consultation against him, how they might destroy
him. 15 But Jesus knowing it, retired from there: and
many followed him, and he cured them all. 16 And he
charged them that they should not disclose him, 17
that it might be fulfilled which was spoken by Isaiah
the Prophet, saying. 18 *Behold my servant whom I
have chosen, my beloved in whom my soul has well
liked. I will put my Spirit upon him, and judgment to
the Gentiles shall he show.* 19 *He shall not contend,
nor cry out; neither shall any man hear in
the streets his voice.* 20 *The reed bruised he shall not
break, and smoking flax he shall not extinguish: until
he cast forth judgment unto victory.* 21 *And in his
name the Gentiles shall hope.*

12:10 Mk. 3:1; Lk. 6:6 12:18-21 Is. 42:1

22 Then *was offered to him one possessed with a devil, blind and mute: and he cured him, so that he spoke and saw. 23 And all the multitudes were amazed and said, Whether this be the son of David? 24 But the Pharisees hearing it, said, This fellow casts not out devils but in Beelzebub the prince of the devils. 25 And Jesus knowing their cogitations, said to them, Every kingdom divided against itself shall be made desolate: and every city or house divided against itself, shall not stand. 26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27 And if I in Beelzebub cast out devils: your children in whom do they cast out? Therefore they shall be your judges. 28 But if I in the Spirit of God do cast out devils, then is the kingdom of God come upon you. 29 Or how can a man enter into the house of the strong, and rifle his vessel, unless he first bind the strong? And then he will rifle his house.

12:22 Lk. 11:14; Mk. 3:22

24. In Beelzebub. The like blasphemy against the Holy Spirit is, to attribute the miracles done by saints, either dead or alive, to the devil.

25. Divided against itself. Therefore the kingdom of heretics cannot possibly stand, because it is always full of division and dissention.

30 He that is not with me, is against me: and he that gathers not with me, scatters. 31 Therefore I say to you, every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

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30. Not with me. They that are indifferent to all religions, commonly and fitly called neuters, joining themselves to neither part, let them mark these words well, and they shall see that Christ accounted all them to be against him and his Church that are not plainly and flatly with him and it.

Gathers not with me. He speaks not only of his own person, but of all to whom he has committed the government of his Church, and especially of the chief pastors succeeding Peter in the government of the whole, as St. Jerome, writing to Demasus Pope of Rome, applies these words unto him, saying of all heretics, He that gathers not with you, scatters; that is to say, he that is not with Christ, is with Antichrist.

31. The blasphemy of the Spirit. He means not that there is any sin so great which God will not forgive, or whereof a man may not repent in this life, as some heretics at this day affirm; but that some heinous sins (as, namely, this blasphemy of the Jews against the evident works of the Holy Spirit, and likewise arch- heretics, who willfully resist the known truth and works of the Holy Spirit in God's Church,) are hardly forgiven, and seldom have such men grace to repent. Otherwise among all the sins against the Holy Spirit (which are commonly reckoned six) one only shall never be forgiven, that is, dying without repentance willfully, called final impenitence; which sin he commits that dies with contempt of the Sacrament of penance, obstinately refusing absolution, by the Church's ministry: as St. Augustine plainly declared in these words, Whosoever he be that believe not man's sins to be remitted in God's Church, and therefore despises the bountifulness of God in so mighty a work, if he in that obstinate mind continue till his life's end, he is guilty of sin against the Holy Spirit, in which Holy Spirit Christ remits sins. *(Enchir. 83. ep. 50. in fine)*

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come. 33 Either make the tree good, and his fruit good: or make the tree evil and his fruit evil. For of the fruit the tree is known. 34 You vipers broods, how can you speak good things, whereas you are evil? For of the abundance of the heart the mouth speaks. 35 A good man out of a good treasure brings forth good things: and an evil man out of an evil treasure brings forth evil things. 36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the Day of Judgment.

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32. Son of man. The Jews in their words sinned against the Son of man, when they reprehended those things which he did as man, to wit, calling him a glutton, a great drinker of wine, a friend of the publicans, a Samaritan, and taking offence because he kept company with sinners, broke the Sabbath, and such like: and this sin might more easily be forgiven them, because they judged of him as they would have done of any other man; but they sinned and blasphemed against the Holy Spirit (called here the finger of God, whereby he wrought miracles,) when of malice they attributed the evident works of God in casting out devils, to the Devil himself; and this sin shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posterity until this day.

Nor in the world to come. St. Augustine and other holy Doctors gather hereupon, that some sins may be remitted in the next life, and consequently prove purgatory thereby. *(De Civit. Dei. li. 21. c. 13. D. Gregory Dial. li. 4. c. 39.)*

33. Make the tree good. It is a man's own free will and election, to be a good tree or an ill tree: to bring forth good fruits or bad. Augustine upon this place, (*lib. 2. c. 4 de actis cum Felic. Manicheo.)*

36. Idle word. If of every idle word we must make account before God in judgment, and yet shall not for every such word be damned everlastingly: then there must needs be some temporal punishment in the next life.

37 For of your words you shall be justified, and of your words you shall be condemned. 38 Then answered him certain of the scribes and Pharisees, saying, Master, we *wish to see a sign from you. 39 Who answered, and said to them, The wicked and adulterous generation seeks a sign: and a sign shall not be given it, but the sign of Jonah the Prophet. 40 For as *Jonah was in the whales belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights. 41 The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because *they did penance at the preaching of Jonah. And behold more than Jonah is here. 42 The *queen of the south shall rise in the judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold more than Solomon is here. 43 And *when an unclean spirit shall go out of a man, he walks through dry places, seeking rest, and finds not. 44 Then he says, I will return into my house where I came out. And coming he finds it vacant, swept *clean, and trimmed. 45 Then he goes, and takes with him seven other spirits more wicked then himself, and they enter in and dwell there: and the *last of that man be made worse than the first. So shall it be also to this wicked

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12:38 wish to- The original DR has ‘would’ 12:40 Jonah 2:2 12:41 Jonah 3:5 12:42 3 Kgs. 10:1 12:43 Lk. 11:24 12:44 clean- The original DR has ‘with besoms’ 12:45 2 Pet. 2:20

generation. 46 As he was yet speaking to the multitudes, *behold his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him, Behold your mother and your brethren stand without, seeking you. 48 But he answering him that told him, said, Who is my mother, and who are my brethren? 49 And stretching forth his hand upon his Disciples, he said, Behold my mother and my brethren. 50 For whosoever shall do the will of my Father that is in heaven: he is my brother, and sister, and mother.

12:46 Mk. 3:31; Lk. 8:20

48. Who is my mother. The dutiful affection toward our parents and kinsfolk is not blamed, but the inordinate love of them, to the hindrance of our service and duty towards God. Upon this place some old heretics denied Christ to have any mother. *(Augustine li. de Fid. & Symb. c. 4.)* Neither ever was there any heresy so absurd, but it would seem to have Scripture for it.

Chapter 13

Speaking in parables (as the Scripture foretold of him, as meet was for the reprobate Jews:) he shows by the parable of the sower, that in the labors of his Church, three parts of four do perish through the fault of the hearers. 24 And yet, by the parable of good seed and cockle (as also of the net) that his servants must net for all that, never while the world lasts, make any schism or separation. 31 And by parables of the little mustard-seed and leaven, that notwithstanding the three parts perishing, and over-sowing of cockle, yet that fourth part of the good seed shall spread over the world. 44 And withal, what a treasure, and pearl it is. 53 After all which, yet his own country will not honor him,

1 THE same day Jesus going out of the house, sat by
the sea side. 2 And *great multitudes were gathered
together unto him, in so much that he went up into
a boat and sat: and all the multitude stood in the
shore, 3 and he spoke to them many things in
parables, saying, Behold the sower went forth to sow.
4 And while he sowed, some fell by the way side, and
the fouls of the air came and ate it. 5 Others also
fell upon rocky places, where they had not much
earth: and they shot up incontinent, because they had
not deepness of earth. 6 And after the sun was up,
they parched: and because they had not root, they
withered. 7 And others fell among thorns: and the
thorns grew and choked them.

13:2 Mk. 4:1; Lk. 8:4

Matt. 13

8 And others fell upon good ground: and
they yielded fruit, the one a hundredfold, the other
threescore, and another thirty. 9 He that has ears to
hear, let him hear. 10 And his Disciples came and said
to him, Why do you speak to them in parables? 11
Who answered and said unto them, Because to you it
is given to know the mysteries of the kingdom
of heaven: but to them it is not given. 12 For he that
has, to him shall be given, and he shall abound: but he
that has not, from him shall be taken away that also
which he has. 13 Therefore in parables I speak to
them: because seeing they see not, and hearing
they hear not, neither do they understand: 14 and the
prophecies of Isaiah is fulfilled in them, which says,
*With hearing shall you hear, and you shall not
understand: and seeing shall you see, and*

13:14-15 Is. 6:9

8. One a hundred. This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diversity of states or other differences. Of states, as that the hundred-fold agrees to virgins professed, threescore-fold to religious widows, thirty-fold to the married. *(Augustine li. de Virginit. c. 44. & seq)* Which truth the old heretic Jovinian denied (as ours do at this day,) affirming that there is no difference of merits or rewards. *(Jerome li. 2. adv. Jovin. Ambrose ep. 82. Aug. hser. 82.)*

11. To you it is given. To the apostles and such as have the guiding and teaching of others, deeper knowledge of God's word and mysteries is given than to the common people: as also to Christians generally, that which was not given to the obstinate Jews.

13. Hearing they hear. When God’s word is preached, they properly have ears to hear, that have hearts to obey: and they hearing do not hear, which hear by sense of their body, and obey not by consent of their hearts. *(Augustine de dons perfe. C.14)*

you shall not see. 15 *For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest at any time they may see with their eyes, and hear with their ears, and understand with their heart and be converted, and I may heal them.* 16 But blessed are your eyes because they do see, and your ears because they do hear. 17 For amen I say to you, that *many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. 18 Hear therefore the parable of the sower. 19 Every one that hears the word of the kingdom and understands not, there comes the wicked one, and catches away that which was sown in his heart: this is he that was sown by the wayside. 20 And he that was sown upon rocky places: this is he that hears the word, and incontinent receives it with joy, 21 yet has he not root in himself, but is for a time: and when there falls tribulation and persecution for the word, he is by and by scandalized.

13:17 Lk. 10:23

15. They have shut. In saying that they shut their own eyes, which St. Paul also repeated, Acts 28, he teaches us the true understanding of all other places, where it might seem by the bare words that God is the very author and worker of this in duration and blindness, and of other sins; which was an old condemned blasphemy, and is now the heresy of Calvin: whereas our Savior here teaches us, that they shut their own eyes, and are the cause of their own sin and damnation; God not doing, but permitting it, and suffering them to fall farther because of their former sins, as St. Paul declared of the reprobate Gentiles. Rom. 1.

22 And he that was sown among thorns, this is he that hears the word, and the carefulness of this world and the deceitfulness of riches chokes up the word, and he becomes fruitless. 23 But he that was sown upon good ground: this is he that hears the word, and understands, and brings fruit, and yields some a hundredfold, and other threescore, and another thirty. 24 Another parable he proposed to them, saying, The kingdom of heaven is resembled to a man that sowed good seed in his field. 25 But when men were asleep, his enemy came and over-sowed cockle among the wheat, and went his way. 26 And when the blade was shot up, and had brought forth fruit, then appeared also the cockle. 27 And the servants of the good man of the house coming said to him, Sir, did you not sow good seed in your field? Why then has it cockle? 28 And he said to them, The enemy man has done this. And the servants said to him, Do you want us to go and gather it up? 29 And he said, No: lest perhaps gathering up the cockle, you may root up the wheat also together with it.

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25. Over-sowed. First by Christ and his apostles was planted the truth, and falsehood came afterwards and was over sowed by the enemy, the Devil, and not by Christ, who is not the author of evil. *(Tertulian. de prescript.)*

29. Lest perhaps. The good must tolerate the evil when it is so strong that it cannot be redressed without danger and disturbance of the whole Church; and commit the matter to God's judgment in the latter day. Otherwise where ill men (be they heretics or other malefactors,) may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority, either spiritual or temporal, to be chastised or executed.

30 Suffer both to grow until the harvest, and in the time of harvest I will say to the reapers, Gather up first the cockle, and bide it into bundles to burn, but the wheat you gather into my barn. 31 Another parable he proposed unto them, saying, *The kingdom of heaven is like to a mustard seed, which a man took and sowed in his field. 32 Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fouls of the air come, and dwell in the branches thereof. 33 Another parable he spoke to them, The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened. 34 All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them: 35 that it might be fulfilled which was spoken by the prophet, saying, *I will open my mouth in parables, I will utter things hidden from the foundation of the world*.

13:31 Mk. 4:30; Lk. 13:18 13:35 Ps. 77:2

30. Suffer both to grow. The good and bad, we see here, are mingled together in the Church; which makes against certain heretics and schismatics, which severed themselves of old from the rest of the world under pretense that themselves only were pure, and all others, both priests and people, sinners: and against some heretics of this time also, which say that evil men are not of or in the Church.

32. The least surely of all seeds. The Church of Christ had a small beginning, but afterwards became the most glorious and known commonwealth on earth; the greatest powers and the most wise, of the world putting themselves into the same.

36 Then having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying, Expound to us the parable of the cockle of the field. 37 Who made answer and said to them, He that sows the good seed, is the Son of man. 38 And the field is the world. And the good seed: these are the children of the kingdom. And the cockle are the children of the wicked one. 39 And the enemy that sowed them is the Devil. But the harvest is the end of the world. And the reapers are the angels. 40 Even as cockle therefore is gathered up, and burnt with fire: so shall it be in the end of the world. 41 The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity: 42 and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. 43 Then shall the just shine as the sun, in the kingdom of their Father. He that has ears to hear, let him hear. 44 The kingdom of heaven is like a treasure hidden in a field, which a man having found, did hide it, and for joy thereof goes, and sells all that he has, and buys that field. 45 Again the kingdom of heaven is like to a merchant man, seeking good pearls. 46 And having found one precious pearl, he went his way, and sold all that he had, and bought it. 47 Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

13:39 The Devil. Not God then, but the Devil is the author of all evil.

48 Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. 49 So shall it be in the consummation of the world. The angels shall go forth, and shall separate the evil from among the just, 50 and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth. 51 Have you understood all these things? They said to him, Yes. 52 He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder which brings forth out of his treasure new things and old. 53 And it came to pass: when Jesus had ended these parables, he passed from there. 54 And *coming into his own country, he taught them in their synagogues, so that they marveled and said, Where did this fellow come by this wisdom and virtues? 55 Is not this the carpenter’s son? Is not his

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13:54 Mk. 6:1; Lk. 4:16

48. Good into vessels. Here also are signified good and bad in the Church.

55. Carpenter's son. Hereupon Julian the Apostate and his flatterer Libanius, took their scoff against our Savior, saying, at his going against the Persians, to the Christians, What does the carpenter's son now? And threatening that after his return the carpenter's son should not be able to save them from his fury. Whereunto a godly man answered, by the spirit of prophecy, He whom Julian called the carpenter's son is making a wooden coffin for him against his death. And indeed not long after there came news that in that battle he died miserably. *(Sozo. li. 6. c. 2. Theodoret li. 3. c. 18)* The very like scoff use heretics that call the body of Christ in the blessed Sacrament baker's bread. It seems indeed to the senses to be so, as Christ seemed to be Joseph's natural son; but faith tells us the contrary, as well in the one as in the other.

mother called Mary, and his brethren, James and Joseph, and Simon and Jude: 56 and his sisters, are they not all with us? Where therefore has he gotten all these things? 57 And they were scandalized in him. But Jesus said to them, There is not a prophet without honor but in his own country, and in his own house. 58 And he wrought not many miracles there because of their incredulity.

Chapter 14

Hearing the unworthy decollation of John the Baptist by Herod, 13 he betakes him to his usual solitariness in the desert, and there feeds 5000 with five loaves. 23 And then after the night spent in the mountain in prayer, he walks upon the sea (signifying the wide world,) 28 yea and Peter also: whereupon they adore him as the Son of God. 35 And with the very touch of his garment's hem he healed innumerable.

1 AT that time *Herod the tetrarch heard the fame of Jesus: 2 and said to his servants, This is John the Baptist: he is risen from the dead, and therefore virtues work in him. 3 For Herod apprehended John and bound him, and put him into prison because of Herodias, his brother's wife. 4 For John said unto him, It is not lawful for you to have her. 5 And willing to put him to death, he feared the people: because they esteemed him as a prophet. 6 But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod. 7 Whereupon he promised with an oath, to give her whatsoever she would ask of him. 8 But she being instructed before of her mother said, Give me here in a dish the head of John the Baptist. 9 And the king was stricken sad: yet because of his oath and for them that sat with him at table,

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14:1 Mk. 6:14; Lk. 9:7; 3:19

3. Because of Herodias. It is too ordinary in princes to put them to death that freely tell them such faults: women, whom they fancy, especially inciting them to such mischief.

9. Oath. A wicked and rash oath, and more wickedly fulfilled: because an unlawful oath binds no marriage.

he commanded it to be given. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. 12 And his disciples came and took the body, and buried it: and came and told Jesus. 13 Which when Jesus had heard, he *retired from there by boat, into a desert place

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14:13 Mk. 6:31; Lk. 9:10; Jn. 6:2

12. Buried it. An example of duty towards the dead bodies of the faithful; wherein see the difference of Catholic Christian men and of all infidels, be they pagans, apostates, or heretics. For whereas the Christians had laid the body of this blessed prophet and martyr in Samaria, with the relics of Elijah and Abdias, by virtue whereof wonderful miracles were wrought in that place, in Julian the Apostate's time, when men might do all mischief freely against Christian religion; the Pagans opened the tomb of St. John Baptist, burnt his bones, and scattered the ashes about the fields: but certain religious monks coming there on a pilgrimage at the same time, adventured their life, and saved as much of the holy relics as they could, and brought them to their Abbot Philip, a man of God, who esteeming them too great a treasure for him and his to keep for their private devotion, sent them to Athanasius the Bishop of Alexandria, and he with all reverence laid them in such a place (as it were by the spirit of prophecy,) where afterwards by occasion of them was built a good chapel. *(Theod. li. 5. c. 6. Huff. li. 2. c. 27, 28.)* Mark here that the heretics of our time do as those Pagans to the bodies and relics of all blessed saints that they can destroy; and Catholics contrariwise have the religious devotion of those old Christians, as appears by the honor done now to his head at Amiens in France.

Came and told Jesus. St. John's disciples at this time had well learned their duty toward Christ.

13. Retired. Christ much esteemed John, and withdrew himself aside, to give example of moderate mourning for the departed, and to show the horror of that execrable murder: as in the primitive Church many good men seeing the miserable state of the world in time of persecution, and the sins that abounded withal, took an occasion to forsake those tumults, and to give themselves to contemplation, and for that purpose retired into the deserts of Egypt and elsewhere, to do penance for their own sins and the sins of the world: whereupon partly rose that infinite number of monks and hermits, of whom the Fathers and

apart, and the multitudes having heard of it, followed him on foot out of the cities. 14 And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15 And when it was evening, his Disciples came unto him, saying, It is a desert place, and the hour is now past: dismiss the multitudes that going into the towns, they may buy themselves victuals. 16 But Jesus said to them, They have no need to go: you give them to eat. 17 They answered him, We have not here, but five loaves, and two fishes. 18 Who said to them, Bring them here to me. 19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven he blessed and broke, and gave the loaves to his Disciples, and the Disciples to the multitudes. 20 And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. 21 And the number of them that did eat was five thousand men, besides women and children. 22 And forthwith Jesus commanded his Disciples to go up into the boat, and to go before him over the water, until he dismissed the multitudes.

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ecclesiastical histories make mention. *(Jerome 2. to. in vit. Pauli Eremitse. Sozo. li. 1. c. 12, 13.)*

19. The disciples to the multitudes. A figure of the ministry of the apostles; who, as they here had the distribution and ordering of these miraculous loaves, so had they also to bestow and dispense all the food of our souls, in ministering of the word and Sacraments; neither may laymen challenge the same.

Matt. 14

23 And having dismissed the multitude, he *ascended into a mountain alone to pray. And when it was evening, he was there alone. 24 But the boat in the midst of the sea was tossed with waves. For the wind was contrary. 25 And in the fourth watch of the night, he came unto them walking upon the sea. 26 And seeing him upon the sea walking, they were for fear they cried out. 27 And immediately Jesus spoke unto them, saying, Have confidence: it is I, fear not. 28 And Peter making answer said, Lord if it be you, bid me to come to you upon the waters. 29 And he said, Come. And Peter descending out of the boat, walked upon the water to come to Jesus. 30 But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying, Lord, save me. 31 And incontinent Jesus stretching forth his hand took hold

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14:23 Mk. 6:46; Jn. 6:16

26. Sea walking. When not only Christ, but by his power Peter also, walks upon the waters, it is evident that he can dispose of his own body above nature, and contrary to the natural condition thereof, as to go through a door. John 20. To be in the compass of a little bread. *(Ephinanius in Anchorato.)*

29. Walked. Peter, says St. Bernard, walking upon the waters as Christ did, declared himself the only Vicar of Christ, which should be ruler not over one people, but overall: for many waters are many peoples. *(Bernard li. 2. de Confid. c. 8.)* See the place, how he deduces from Peter the like authority and jurisdiction to his successor the Bishop of Rome.

31. Jesus stretching. Notwithstanding the infirmities of them that govern the Church, yet Christ sustains them up, yea and by them, whatsoever they are, he upholds and preserves his Church.

of him, and said unto him, O you of little faith, why did you doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat, came and adored him, saying, Indeed you are the Son of God. 34 And having passed the water, they came into the country of Gennesaret. 35 And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease: 36 and they besought him that they might touch but the hem of his garment, and whosoever did touch, were made whole.

14:36 Hem. See chapter 9:20

Chapter 15

The Pharisees of Jerusalem coming so far to carp him, he charges with a tradition contrary to God's commandments. 10 And to the people he yields the reason of that which they're proved. 15 And again to his disciples, showing the ground of the Pharisaical washing (to wit, that meats otherwise defile the soul) to be false. 21 Then he goes aside to hide himself among the Gentiles; where, in a woman, he finds such faith, that he is fain, lest the Gentiles should before the time extort the whole bread, as she had a crumb, to return to the Jews. 34 Where (all contrary to those Pharisees) the common people seek wonderfully unto him: and he after he has cured their diseased, feeds 4000 of them with seven loaves.

1 *THEN came to him from Jerusalem scribes and Pharisees, saying, 2 Why do your Disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. 3 But he answering said to them: Why do you also transgress the commandment of God for your tradition? For God said, 4 *Honor father and mother*: And: *He that shall curse father or mother, dying let him die*. 5 But you say, Whosoever shall say to father or mother, The gift whatsoever proceeds from me, shall profit you: 6 and shall not honor his father or his mother: and you have made frustrate the commandment of God for your own tradition. 7 Hypocrites, well has Isaiah prophesied of you, saying, 8 *This people honor me with their lips:*

15:1 Mk. 7:1 15:4 Ex. 20:12; Lev. 20:9

Matt. 15

but their heart is far from me. 9 *And in vain do they worship me, teaching doctrines and commandments of men.*

15:8-9 Is. 29:13

8. With their lips. This is to be understood properly of such as have ever God in their mouth, the word of our Lord, the Scriptures, the Gospel, but in their heart and all their life be indeed ungodly. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he understand the prayers or not, that says them: for many a poor Christian man, that understands not the words he speaks, has his heart nearer heaven, more fervor and devotion, more edification to himself, more profit in spirit (as the apostle speaks,) and less distractions, than not only all heretics, which have no true feeling of such things, but than many learned Catholics; and therefore it is not to be understood of praying in unknown tongues, as heretics sometimes expound it, far wide from the circumstance of the place and Christ's intention, speaking of the hypocritical Jews.

9. Commandments of men. Such only are here called traditions, doctrines, or commandments of men, which be either repugnant to God's laws, as this of defrauding their parents under pretense of religion, or which at the least be frivolous, unprofitable, and impertinent to piety or true worship, as that other sort of so often washing hands and vessels, without regard of inward purity of heart and mind. Let no man therefore be abused with the Protestants' perverse application of this place against the holy laws, canons, and precepts of the Church, and our spiritual governors, concerning fasts, festivities, and other rules of discipline, and due order in life, and in the service of God: for such are not repugnant, but consonant to God's word and all piety, and our Lord is truly honored, worshipped, and served, both by the making and also by the observing of them. St. Paul gave commandment both by his epistles and by word of mouth, even in such matters wherein Christ had prescribed nothing at all, and he charges the faithful to observe the same. The apostles and priests at Jerusalem made laws, and the Christians were bound to obey them. The keeping of Sunday, instead of the Sabbath, is the tradition of the apostles: and dare the heretics deny the due observation thereof to be an acceptable worship of God? They prescribed the feasts of Easter, and Whitsuntide, and other solemnities of Christ, and his saints, which the Protestants themselves observe. They appointed the Lent and Ember fasts, and other, as well to chastise the concupiscence of man, as to serve and please God thereby, as is plain in the fasting of Anna, Tobit, Judith, Esther, who served and pleased God thereby. Therefore neither these, nor other such apostolic ordinances, nor any precepts of

Matt. 15

10 And having called together the multitudes unto him, he said to them, Hear and understand. 11 Not that which enters into the mouth, defiles a man: but that which proceeds out of the mouth that defiles a man. 12 Then came his Disciples, and said to him, Do you know that the Pharisees, when they heard his word, were scandalized? 13 But he answering said: All planting which my heavenly Father has not planted, shall be rooted up. 14 Let them alone: blind they are guides of the blind. And if the blind be guide to the blind, both fall into the ditch. 15 And Peter answering said to him, Expound us this parable. 16 But he said, Are you also as yet without understanding? 17 Do you not understand that all that enters into the mouth, goes into the belly, and is cast forth into the privy?

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the holy Church, or of our lawful pastors, are implied in these pharisaical traditions here reprehended, nor to be counted or called the doctrines and commandments of men, because they are not made by mere human power, but by Christ's warrant and authority, and by such as he has placed to rule his Church, of whom he said, He that hears you, hears me; he that despises you, despises me. They are made by the Holy Spirit, joining with our pastors in the government of the faithful. They are made by our mother the Church, which whosoever obeys not, we are warned to take him as an heathen. But on the other side, all laws, doctrines, services, and injunctions of heretics, howsoever pretended to be consonant to the Scriptures, be commandments of men, because both the things by them prescribed are impious, and the authors have neither sending nor commission from God.

11. Not that which enters. The Catholics do not abstain from certain meats for that they esteem any meat unclean, either by creation or by Judaical observation, but they abstain for chastisements of their concupiscences. *(Augustine li. de mor. Ec. Cath. c. 33.)*

18 But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. 19 For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies. 20 These are the things that defile a man. But to eat with unwashed hands, does not defile a man. 21 And Jesus went forth from there and retired into the quarters of Tyre and Sidon. 22 And *behold a woman of Canaan came forth out of those coasts, and crying out, said to him, Have mercy upon me, O Lord the son of David: my daughter is sore vexed of a devil. 23 Who answered her not a word. And his Disciples came and besought him saying, Dismiss her: because she cries out after us: 24 and he answering said: I was not sent but to the sheep that are lost of the house of Israel. 25 But she came and adored him, saying, Lord, help me. 26 Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. 27 But she said, Yes Lord: for the whelps also eat of the crumbs that

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15:22 Mk. 7:25

18. Defile a man. It is sin only which properly defiles man, and meats of themselves or of their own nature do not defile, but so far as by accident they make a man to sin, as the disobedience of God's commandment or of our superiors, who forbid some meats for certain times and causes, is a sin: as the apple which our first parents did eat of, though of itself it did not defile them, yet being eaten against the precept it did defile. So neither flesh nor fish of itself does defile, but the breach of the Church's precept defiles.

fall from the table of their masters. 28 Then Jesus answering said to her, O woman, great is your faith: be it done to you as you will: and her daughter was made whole from that hour. 29 And when Jesus was passed from there, he came beside the Sea of Galilee: and ascending into the mountain, sat there. 30 And there came to him great multitudes, having with them mute persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them: 31 so that the multitudes marveled seeing the mute speak, the lame walk, the blind see: and they magnified the God of Israel. 32 And *Jesus called together his Disciples, and said: I pity the multitude: because three days now they continue with me, and have not what to eat: and dismiss them fasting I will not, lest they faint in the way. 33 And the Disciples say unto him: where then may we get so many loaves in the desert as to fill so great a multitude? 34 And Jesus said to them, How many loaves do you have? But they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down upon the ground.

15:32 Mk. 8:1

28. Great is your faith. It were a strange case that Christ should commend in this woman a sole faith without good works, that is to say, a dead faith, such as could not work by love, and which St. James doubted not to call the faith, not of Christians, but of devils. *(Augustine de Fid. & Op. c. 16.)*

36 And taking the seven loaves and the fishes, and giving thanks, he broke, and gave to his Disciples, and the Disciples gave to the people. 37 And they did all eat, and had their fill. And that which was left of the fragments they took up, seven baskets full. 38 And there were that did eat, four thousand men, beside children and women. 39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magadan.

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36. Disciples gave to the people. Here we see again that the people must not be their own carvers, nor receive the Sacraments or other spiritual sustenance immediately of Christ, or at their own hand, but of their spiritual governors.

Chapter 16

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to prove him to be Christ, require to see someone from heaven. 5 Whereupon forsaking them, he warns his disciples to beware of the leaven of their doctrine: 13 And Peter, the time now approaching for him to go into Judea to his Passion, for confessing him to be Christ, he makes the Rock of his Church, giving fullness of Ecclesiastical power accordingly. 21 And after he so rebukes him for dissuading his Cross and Passion, which he also affirms the like suffering in every one to be necessary to salvation.

1 AND there came to him the Pharisees and Sadducees tempting: and they demanded him to show them a sign from heaven. 2 But he answered and said to them, When it is evening, you say, It will be fair weather, for the element is red. 3 And in the morning, This day there will be a tempest, for the element does glow and lowering. The face therefore of the element you have skill to discern: and the signs of times can you not? 4 The *naughty and adulterous generation seeks for a sign: and there shall not a sign be given it, but the sign of Jonah the prophet. And he left them and went away. 5 And *when his Disciples came over the water, they forgot to take bread. 6 Who said to them, Look well and beware of the leaven of the Pharisees and Sadducees. 7 But they thought within themselves saying, Because we took not bread.

16:1 Mk. 8:12; Lk. 12:54 16:4 Mt. 12:39 16:5 Mk. 8:14; Lk. 12:1

8 And Jesus knowing it, said, Why do you think within yourselves, O you of little faith, for that you have not bread? 9 Do you not yet understand, neither do you remember the *five loaves among five thousand men, and how many baskets you took up? 10 Neither the seven loaves, among four thousand men, and how many maunders you took up? 11 Why do you not understand that I said not of bread to you, Beware of the leaven of the Pharisees and Sadducees? 12 Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. 13 And *Jesus came into the quarters of Caesarea Philippi: and he asked his Disciples, saying, Whom do men say that the Son of man is? 14 But they said, Some John the Baptist, and others Elijah, and others Jeremiah, or one of the prophets.

16:9 Mt. 14:17; 15:34 16:13 Mk. 8:27; Lk. 9:18

13. Whom say men. Christ intending here to take order for the founding, government, and stability of his Church after his death, and to name the person to whom he meant to give the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the chief,) the profession of that high and principal article: That he was the Son of the living God, which being the ground of the Church's faith, was a necessary quality and condition in him that was to be made the head of the same Church, and the perpetual keeper of the said faith, and all other points thereon depending.

14. But they said. When Christ asked the people's opinion of him, the apostles all indifferently made answer; but when he demanded what themselves thought of him, then lo Peter, the mouth and head of the whole fellowship, answered for all. *(Chrysostom homil. 55. in Mat.)*

15 Jesus said to them, But whom do you say that I am? 16 Simon Peter answered and said, You are Christ the Son of the living God. 17 And Jesus answering, said to him, Blessed are you Simon Bar-Jonah: because flesh and blood has not revealed it to you, but my Father which is in heaven. 18 And I say to you, that you are *Peter: and upon this Rock will I

16:18 Jn. 1:42

17. Blessed are you. Though some other, as Nathanael in John. 1:49, seemed to have before believed and professed the same thing, for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so St. Hilary and others think, that none before this did farther utter of him than that he was the Son of God by adoption as other saints be, though more excellent than others be: for it was of congruity and Christ's special appointment, that he upon whom he intended to found his new Church, and whose faith he would make infallible, should have the pre-eminence of this first profession of Christ's natural Divinity, or that he was by nature the very Son of God; a thing so far above the capacity of nature, reason, flesh and blood, and so repugnant to Peter's sense and sight of Christ's humanity, flesh, and infirmities, that for the belief and public profession thereof he is counted blessed, as Abraham was for his faith, and has great promises for himself and his posterity, as the said patriarch had for him and his seed: according as St. Basil said, Because he excels in faith, he received the building of the Church committed to him.

18. And I say to you. Our Lord recompenses Peter for his confession, giving him a great reward, in that upon him he built his Church. Theophylact upon this place.

You are Peter. That is, a rock. Christ, in the first of John, ver. 42, foretold and appointed that this man, then named Simon, should be afterwards called Cephas, or Petrus, that is to say, a rock; not then uttering the cause, but now expressing the same, that is to say, as St. Cyril writes, For that upon him, as upon a firm rock, his Church should be built. Whereunto St. Hilary agreeing, said, Oh happy foundation of the Church in the imposing of your new name, etc. And yet Christ here does not so much call him by the name Peter, or rock, as he does affirm him to be a rock; signifying by the metaphor both that he was designed for the foundation and ground-work of his house, which is the Church; and also that he should be of invincible force, firmity, durableness, and stability, to sustain all

build my Church, and the gates of hell shall not prevail against it. 19 And *I will give to you the keys of the kingdom of heaven. And whatsoever you shall bind upon earth, it shall be bound also in the heavens: and whatsoever you shall loose in earth, it shall be loosed also in the heavens.

16:19 Jn. 21:15

the winds, waves, and storms, that might fall or beat against the same. And the adversaries objecting against this, that Christ only is the rock or foundation, wrangle against the very express Scriptures, and Christ's own words, giving both the name and the thing to this apostle. And the simple may learn by St. Basil's words how the case stands. Though, said he, Peter be a rock, assigned: that same is the rock which the proud gates of hell do not overcome. And in another place, that is it which has obtained the top of authority, heretics in vain barking round about it.

19. To you. In saying to you will I give, it is plain that as he gave the keys to him, so he built the Church upon him. So said St. Cyprian: To Peter first of all, upon whom our Lord built the Church, and from whom he instituted and showed the beginning of unity, did he give this power, that that should be loosed in the heavens which he had loosed in earth. Whereby appears the vain petty of our adversaries, which say the Church was built upon Peter's confession only, common to him and the rest, and not upon his person, more than upon the rest.

The keys. That is, the authority or chair of doctrine, knowledge, judgment, and discretion, between true and false doctrine: the height of government, the power of making laws, of calling councils, of the principal voice in them, of confirming them, of making canons and wholesome decrees, of abrogating the contrary, of ordaining bishops and pastors, or disposing and suspending them, finally, the power to dispense the goods of the Church both spiritual and temporal. Which signification of pre-eminent power and authority by the word keys, the Scripture expresses in many places: namely, speaking of Christ, I have the keys of death and hell, that is, the rule. And again: I will give the key of the house of David upon his shoulder. Moreover, it signifies that men cannot come into heaven but by him, the keys signifying also authority to open and shut, as it is said Apoc. 3 of Christ: Who has the key of David, he shuts and no man opens. By which words we gather that Peter's authority is marvelous, to whom the keys, that is, the power to open and shut heaven, is given. And therefore by the name of the keys is given that super-eminent power, which is called, in comparison of the power

20 Then he commanded his Disciples that they should tell nobody that he was Jesus Christ. 21 From that time Jesus began to show his disciples, that he must go to Jerusalem, and suffer many things of the ancients and scribes and chief-priests, and be killed, and the third day rise again.

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granted to other apostles, bishops, and pastors, plenitudo potestatis, fullness of power. *(Bernard li. 2. de considerat. c. 8.)*

Whatsoever you shall bind. All kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporeal, so far as it tends to the execution of the spiritual charge, is comprised under the word bind. Of which sort be excommunications, anathematism, suspensions, degradations, and other censures and penalties or penances enjoined, either in the Sacrament of Confession or in the exterior courts of the Church, for punishment both of other crimes, and especially of heresy and rebellion against the Church and the chief pastors thereof.

Loose. To loose is as the cause and the offender's case requires; to loose them of any of the former bands, and to restore them to the Church's Sacraments, and communion of the faithful, and execution of their function; to pardon also either all or part of the penance enjoined, or what debts so ever a man owes to God, or the Church, for the satisfaction of his sins forgiven. Which kind of releasing or loosing is called Indulgence. Finally, this whatsoever excepts nothing that is punishable or pardonable by Christ on earth, for he has committed his power to Peter. And so the validity of Peter's sentence in binding or loosing whatsoever, shall by Christ's promise be ratified in heaven. *(Leo ser. de Transfig. & ser. 2. in annivers. assumpt. ad Pontif. Hilary can. 16. in Matth. Epiphanius in Anchorato prope initium.)* If now any temporal power can show their warrant out of Scripture for such sovereign power as is here given to Peter, and consequently to his successors, by these words, whatsoever you shall bind, and by the very keys, whereby greatest sovereignty is signified in God's Church, as in his family and household, and therefore principally attributed and given to Christ, who in the Scripture is said to have the key of David, but here communicated also unto Peter as the name of rock: if, I say, any temporal power can show authority for the like sovereignty, let them challenge hardly to be head, not only of one particular, but of the whole universal Church.

22 And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from you, this shall not be unto you. 23 Who turning said to Peter, Go after me Satan, you are a scandal unto me: because you savor not the things that are of God, but the things that are of men. 24 Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For he that will save his life, shall lose it: and he that shall lose his life for me, shall find it. 26 For what does it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what *exchange shall a man give for his soul? 27 For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works. 28 Amen I say to you, *there be some of them that stand here, that shall not taste death, until they see the Son of man coming in his kingdom.

16:26 exchange – The original DR has ‘permutation’ 16:28 Mk. 9:1; Lk. 9:27

23. Satan. This word in Hebrew signifies an adversary, as 3 Kings 5:4 and so it is taken here.

27. Works. He says not to give every man according to his mercy or their faith, but according to their works.*(Augustine de verb. Apost. ser. 35.)* And again: How should our Savior reward every one according to their works, if there were no free will? *(Augustine li. 2. c. 4, 5, 8. de act. cum Faeclic. Manich.)*

Chapter 17

As he promised, he gives them a sight of the glory, unto which suffering does bring; 9 and then again does inculcate his passion. 14 A devil also he casts out, which his disciples could not, for their incredulity and lack of praying and fasting. 22 Being yet in Galilee, he recalls more about his passion. 24 And the tribute that the collectors exacted for all, he pays for himself and Peter; declaring yet withal his freedom both by word and miracle.

1 AND after six days Jesus took unto him Peter and James and John his brother, and brings them into a high mountain apart. 2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. 3 And behold there appeared to them Moses and Elijah talking with him. 4 And Peter answering, said to Jesus, Lord, it is good for us to be here: if you desire, let us make here three tabernacles, one for you, and one for Moses, and one for Elijah.

17:1 Mk. 9:2; Lk. 9:28; 2 Pet. 1:17

2. Transfigured. Mark in this transfiguration many marvelous points: as, that he made not only his own body, which then was mortal, but also the bodies of Moses and Elijah, the one dead, the other to die, for the time as it were immortal; thereby to represent the state and glory of his body, and his saints in heaven. By which marvelous transfiguring of his body you may the less marvel that he can exhibit his body under the form of bread and wine, or otherwise as he lists.

3. Appeared to them Moses. By this, that Moses personally appeared and was present with Christ, it is plain that the saints departed may, in person, be present at the affairs of the living. *(Augustine de cura promort. c. 15, 16.)* For even as angels elsewhere, so here the saints also served our Savior; and therefore as angels, both in the Old Testament and the New, were present often at the affairs of men, so may saints.

5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying, This is my well beloved Son, in whom I am well pleased: hear him. 6 And the Disciples hearing it, fell upon their face, and were sore afraid. 7 And Jesus came and touched them: and he said to them, Arise, and fear not. 8 And they lifting up their eyes, saw nobody, but only Jesus. 9 And as they descended from the mount, Jesus commanded them, saying, Tell the vision to nobody, until the Son of man be risen from the dead. 10 And his Disciples asked him, saying, Why do the scribes say then, that *Elijah must come first? 11 But he answering, said to them, Elijah indeed shall come, and restore all things.

17:10 Mal. 4:3

9. Mount. This mount, commonly esteemed and named of the ancient Fathers Thabor, St. Peter calls the Holy Mount, because of this wonderful vision; like as in the Old Testament, where God appeared to Moses in the bush, and elsewhere to others, he calls the place of such apparitions holy ground. Whereby it is evident that by such apparitions places are sanctified; and thereupon grows a religion and devotion in the faithful towards such places; and namely to this Mount Thabor, called in St. Jerome Itabirium, *(ep. 17)*, there was great pilgrimage in the primitive Church, as unto all those places which our Savior had sanctified with his presence and miracles; and therefore the whole land of promise, for that cause, was called the Holy Land. *(See St. Jerome in Epitap. Paulae. & ep. 17, 18. ad Marcellam.)*

11. Elijah indeed shall come. He distinguished here plainly between Elijah in person, who is yet to come before the judgment, and Elijah in name, to wit, John the Baptist, who is come already in the spirit and virtue of Elijah. So that it is not John Baptist only, or principally, of whom Malachi prophesied, as our adversaries say, but Elijah also himself in person.

12 And I say to you, that Elijah has already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them. 13 Then the Disciples understood that of John the Baptist he had spoken to them. 14 And *when he came unto the multitude, there came to him a man falling down upon his knees before him, 15 saying, Lord have mercy upon my son, for he is lunatic, and sore vexed: for he falls often into the fire, and often into the water. 16 And I offered him to your Disciples: and they could not cure him. 17 Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him here to me. 18 And Jesus rebuked him, and the devil went out of him, and the lad was cured from that hour. 19 Then came the Disciples to Jesus secretly, and said, Why could not we cast him out? 20 Jesus said to them, Because of your incredulity, for, amen I say to you, if you have faith as a mustard seed, you shall say to this

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17:14 Mk. 9:14; Lk. 9:37

19. Why could not we. No marvel if the exorcists of the Catholic Church, which have power to cast out devils, yet do it not always when they will, and many times with much ado; whereas the apostles having received this power before over unclean spirits, yet here cannot cast them out. But as for heretics, they can never do it, nor any other true miracle, to confirm their false faith.

20. Faith as a mustard seed. This is Catholic faith, by which only all miracles are wrought; yet not of every one that has the Catholic faith, but of such as have a great and forcible faith, and withal the gift of miracles. These are able, as here we see by Christ's warrant, not only to do other wonderful miracles here signified by this one, but also this very same, that is, to move mountains indeed, as St.

mountain, Remove from hence there: and it shall remove, and nothing shall be impossible to you. 21 But this kind is not cast out but by prayer and fasting. 22 And *when they conversed in Galilee, Jesus said to them, The Son of man is to be betrayed into the hands of men: 23 and they shall kill him, and the third day he shall rise again. And they were stricken sad exceedingly. 24 And when they came to Capernaum, there came they that received the didrachmas, unto Peter, and said to him, Your master does he not pay the didrachmas? 25 He said, Yes. And when he entered into the house, Jesus prevented him, saying, What is your opinion Simon? The kings of the earth of whom receive they tribute or cense? Of their children,

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17:22 Mk. 9:31; Lk. 9:44

Paul also pre-supposes, and St. Jerome affirmed, and ecclesiastical histories namely tell of Gregory of Neocaesarea, that he moved a mountain to make room for the foundation of a Church; called therefore, and for other his wonderful miracles, Thaumaturgus. And yet faithless heretics laugh at all such things and believe them not.

21. Prayer and fasting. The force of fasting and praying; whereby also we may see that the holy Church in exorcisms does according to the Scriptures, when She uses besides the name of Jesus many prayers and much fasting to devils, because these also are here required besides faith.

24. Didrachmes. These didrachmes were pieces of money which they paid for tribute.

26. The children are free. Though Christ, to avoid scandal, paid tribute, yet indeed he showed that both himself ought to be free from such payments (as being the

or of strangers? 26 And he said, Of strangers. Jesus said to him, Then the children are free. 27 But that we may not scandalize them, go your ways to the sea, and cast a hook: and that fish which shall first come up, take: and when you have opened his mouth, you shall find a stater: take that, and give it to them for me and you.

King's Son, as well by his eternal birth of God the Father, as temporal of David,) and also his apostles, as being of his family, and in them their successors, the whole clergy, who are called in Scripture the lot and portion of the Lord. Which exemption and privilege being grounded upon the very law of nature itself, and therefore practiced even among the Heathens, Gen. 42:27, good Christian princes have confirmed and ratified by their laws, in the honor of Christ, whose ministers they are, and as it were the King's sons, as St. Jerome declares plainly in these words: We for his honor pay not tributes, and as the King's sons, are free from such payments. *(St. Jerome on this place.)*

27. Stater. This stater was a double didrachme, and therefore was paid for two.

Me and you. A great mystery, in that he paid not only for himself, but for Peter bearing the person of the Church, and in whom, as the chief, the rest were contained. *(Augustine q. ex. ho. Test. q. 75. to 4.)*

Chapter 18

To his disciples he preaches against ambition, the mother of schism: 7 foretelling both the author whosoever he be, and also his followers, of their woe to come. 10 And showing on the contrary side, how precious Christian souls are to their angels, to the Son of Man, and to his Father. 15 Charging us therefore to forgive our brethren, when also we have just cause against them, be it never so often, and to labor for their salvation by all means possible.

1 AT that hour the Disciples came to Jesus, saying, Who you think is the greater in the kingdom of heaven? 2 And Jesus calling unto him a little child, set him in the midst of them, 3 and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. 5 And he that shall receive one such little child in my name, receives me.

18:1 Mk. 9:34; Lk. 9:46

1. Who you think is the greater. The occasion of this question, and of their contention for superiority, among the rest of their infirmities, which they had before the coming of the Holy Spirit, was, as certain holy Doctors write, upon emulation towards Peter, whom only they saw preferred before the rest, in the payment of the tribute, by these words of our Savior: Give it them for me and you. *(Chrysostom ho. 59. Jerome in Matth. upon this place)*

4. Little child. Humility innocence, simplicity, commended to us in the state and person of a child.

Matt. 18

6 And *he that shall scandalize one of these little ones that believe in me, it is expedient for him that a milestone be hanged about his neck, and that he be drowned in the depth of the sea. 7 Woe be to the world for scandals, for it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal comes. 8 And *if your hand, or your foot scandalize you: cut it off, and cast it from you. It is good for you to go into life maimed or lame, rather than having two hands or two feet to be cast into everlasting fire. 9 And if your eye scandalizes you, pluck it out, and cast it from you: it is good for you having one eye to enter into life, rather than having two eyes to be cast into the hell of fire. 10 See that you despise not one of these little ones: for I say to you that their angels in heaven always do see the face of my Father which is in heaven. 11 For the *Son of man has come to save that which was perished.

18:6 Mk. 9:42; Lk. 17:2 18:8 Mt. 5:30; Mk. 9:43 18:11 Lk. 19:10

7. Scandals. The simple be most annoyed by taking scandal at their preachers, priests, and elders' ill life; and great damnation is to the guides of the people, whether they be temporal or spiritual, but especially to the spiritual, if by their ill example and scandalous life the people be scandalized.

8. Hand, foot, eye. By these parts of the body, so necessary and profitable for a man, is signified, that whosoever is nearest and dearest to us, wife, children, friends, riches, all are to be depised and forsaken to save our souls.

10. Their angels. A great dignity and marvelous benefit, that everyone has from his nativity an angel for his custody and patronage, against the wicked, before the face of God. *(Jerome upon this place.)* And the thing is so plain, that Calvin dares not deny it, and yet he will needs doubt of it. *(Li. 1. Inst. c. 14. sect. 7.)*

Matt. 18

12 *What do you think? If a man has a hundred sheep, and one of them shall go astray: does he not leave ninety nine in the mountains, and goes to seek that which is strayed? 13 And if it chance that he find it: amen I say to you, that he rejoices more for that, then for the ninety nine that went not astray. 14 Even so it is not the will of your Father, which is in heaven, that one perish of these little ones. 15 But *if your brother shall offend against you, go, and rebuke him between you and him alone. If he shall hear you, you shall gain your brother. 16 And if he will not hear you, join with you besides, one or two: that in the mouth of *two or three witnesses every word may stand. 17 And if he will not hear them, tell the church. And if he will not hear the church, let him be to you as the heathen and the publican.

18:12 Lk. 15:4 18:15 Lk. 17:3 18:16 Deut. 19:15

17. Tell the Church. That is, as St. Chrysostom here expounds it, tell the prelates and chief pastor of the church; for they have jurisdiction to bind and loose such offenders by the words following, verse 18.

Not hear the Church. Not only heretics, but any other obstinate offender that will not be judged nor ruled by the Church, may be excommunicated, and so made as an heathen or publican was to the Jews, by the discipline of the same, casting him out of the fellowship of Catholics. Which excommunication is a greater punishment than if he were executed by a sword, fire, and wild beasts. *(Augustine cont. Adu. leg. li. 1. c. 17)* And again he said: Man is more sharply and pitifully bound by the Church's keys than with any iron or adamantine manacles or fetters in the world. *(Aug. ibidem)*

The heathen. Heretics therefore, because they will not hear the Church, be no better, nor no otherwise to be esteemed of Catholics than heathen men and publicans were esteemed among the Jews.

Matt. 18

18 Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. 19 Again I say to you, that if two of you shall consent upon earth, concerning everything whatsoever they shall ask, it shall be done to them of my Father which is in heaven. 20 For where there be two or three gathered in my name, there I am in the midst of them. 21 Then came Peter unto him and said, *Lord, how often shall my brother offend against me, and I forgive him? Until seven times? 22 Jesus said to him, I say not to you *until seven times: but until seventy times seven times:

18:21 Lk. 17:4 18:22 Lk. 17:4

18. You shall bind. As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, upon whom he built his Church; so here not only to Peter, and in him to his successors, but also to the other apostles, and in them to their successors, everyone in their charge. *(Jerome li. 1. c. 14. advers. Jovin. & Epist. ad Heliod. Cyprian de unit. Eccl. nu. 3.)*

Shall loose. Our Lord gives no less right and authority to the Church to loose than to bind, as St. Ambrose writes against the Novatians, who confessed that the priests had power to bind, but not to loose.

19. If two of you shall consent. All joining together in the unity of Christ's Church in councils and synods, or public prayers, is of more force than of any particular man.

20. In the midst of them. Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the unity of the Church, and therefore no conventicles of heretics directly gathering against the Church, are warranted by this place. *(Cyprian de unit. Eccl. nu. 7, 8. Ver. 22.)*

Seventy times seven. There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man another their offences.

Matt. 18

23 Therefore is the kingdom of heaven likened to a man being a king that would make an account with his servants. 24 And when he began to make the account, there was one presented unto him that owed him ten thousand talents. 25 And having not wherewith to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repaid. 26 But that servant falling down, besought him, saying, Have patience toward me, and I will repay you all. 27 And the lord of that servant moved with pity, dismissed him, and the debt he forgave him. 28 And when that servant was gone forth, he found one of his fellow servants that did owe him a hundred pence: and laying hands upon him throttled him, saying, Repay that you owe. 29 And his fellow servant falling down, besought him, saying, Have patience toward me, and I will repay the all. 30 And he would not: but went his way, and cast him into prison, until he repaid the debt. 31 And his fellow servants seeing what was done were very sorry, and they came, and told their lord all that was done. 32 Then his lord called him: and he said unto him, You ungracious servant, I forgave you all the debt because you besought me: ought not you therefore also to have mercy upon your fellow servant, even as I had mercy upon you? 33 And his lord being angry delivered him to the tormentors, until he repaid all the debt. 34 So also shall my heavenly Father do to you, if you forgive not everyone his brother from your hearts.

Chapter 19

He answers the tempting Pharisees that the case of a man with his wife shall be, as in the first institution it was, utterly indissoluble, though for one cause he may be divorced. 10 And thereupon to his Disciples he highly commends single life for heaven. 13 He will have children come unto him. 16 He shows what is to be done to enter into life everlasting: 20 what also, for a rich man to be perfect. 27 As also what passing reward they shall have which follow that his counsel of perfection, 29 yes, though it be but in some one piece.

1 AND it came to pass, when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea beyond Jordan, 2 and great multitudes followed him: and he cured them there. 3 And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dismiss his wife, for every cause? 4 Who answering, said to them, Have you not read, that he which did make from the beginning, *Made them male and female*? And he said: 5 *For this cause, man shall leave father and mother, and shall cleave to his wife: and they two shall be in one flesh*. 6 Therefore now they are not two, but one flesh. That therefore which God has joined together, let not man separate. 7 They say to him, Why then *did Moses command to give a bill of divorce, and to dismiss her?

19:1 Mt. 10:1 19:4 Gen. 1:27 19:5 Gen. 2:24 19:7 Deut. 24:1

6. Not man separate. This inseparability between man and wife rises of that, that wedlock is a Sacrament. *(Augustine li. 2. de pec. origine. c. 34 to 7. De nupt. & concupis. li. 1. c. 10.)*

Matt. 19

8 He said to them, Because Moses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so. 9 And I say to you, that *whosoever shall dismiss his wife, but for fornication, and shall marry another, does commit adultery: and he that shall marry her that is dismissed, commits adultery. 10 His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. 11 Who said to them, Not all take this word, but they to whom it is given. 12 For there are eunuchs which were born so from their mother's womb: and there are eunuchs which were made by men: and there are eunuchs, which have

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19:9 Mt. 5:32; Mk. 10:11; Lk. 16:18; 1 Cor. 7:11

9. But for fornication. For adultery one may dismiss another. Mat. 5. But neither party can marry again for any cause during life. *(Augustine li. 11. de adult. conjug. c. 21, 22, 24)* For the which unlawful act of marrying again, Fabiola, that noble matron of Rome, although she was the innocent party, did public penance, as St. Jerome writes in her high commendation thereof. And in St. Paul, Rom. 7, it is plain that she which is with another man, her husband yet living, shall be called an adulteress; contrary to the doctrine of our adversaries.

11. Not all take. Whosoever has not this gift given them, it is either for that they will not have it, or for that they fulfill not that which they will; and they that have this gift, or attain to this word, have it of God and their own free will. *(Augustine li. de grat. & li. arbit. c. 4.)* So that it is evident no man is excluded from this gift, but, as Origen here said, it is given to all that ask for it; contrary to our adversaries, who say it is impossible, and that for excuse of breaking their vows, wickedly say they have not the gift.

12. Gelded themselves. They geld themselves for the kingdom of heaven who vow chastity. *(Augustine de virginitate, c. 24)* Which proves those kind of vows to be both lawful, and also more meritorious, and more sure to obtain life everlasting, than the state of wedlock; contrary to our adversaries in all respects.

gelded themselves for the kingdom of heaven. He that can take, let him take. 13 Then *were little children presented to him, that he should impose hands upon them and pray. And the Disciples rebuked them. 14 But Jesus said to them, Suffer the little children, and *forbid them not from coming unto me: for the kingdom of heaven is for such. 15 And when he had imposed hands upon them, he departed from there. 16 And *behold one came and said to him, Good Master, what good shall I do that I may have life everlasting? 17 Who said to him, What you ask me of good? One is good, God. But if you will enter into life, keep the commandments.

19:13 Mk. 10:13; Lk. 18:15 19:14 forbid- The original DR has ‘stay’ 19:16 Mk. 10:17; Lk. 18:18

He that can. It is not said of the precepts, keep them who can, for they be necessary under pain of damnation to be kept: but of counsels only (as of virginity, abstaining from flesh and wine, and of giving all a man's goods away to the poor) it is said: He that can attain to it, let him do it; which is counsel only, not a commandment. Contrary to our adversaries, who say there are no counsels, but only precepts.

13. Impose. They knew the value of Christ's blessing, and therefore brought their children to him; as good Christian people have at all times brought their children to bishops to have their blessing. *(See annotations before, chap. 10:12.)* And of religious men's blessing. *(See Ruffinus, li. 2. c. 8. hist. St. Jerome, in Epitaph. Paulse. c. 7. & in vit. Hilarionis. Theodoret. in historia Sanctorum Patrum, num. 8.)*

17. If you will. I see not, said St. Augustine, why Christ should say, If you will have life everlasting, keep the commandments, if without observing them, by only faith, one might be saved. *(Augustine de Fid. & Op. c. 15.)*

Matt. 19

18 He said to him, Which? And Jesus said, *You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, 19 Honor your father and your mother, *You shall love your neighbor as yourself.* 20 The young man said to him, All these have I kept from my youth: what is yet wanting unto me? 21 Jesus said to him, If you will be perfect, go, sell the things that you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 22 And when the young man had heard this word, he went away sad: for he had many possessions. 23 And Jesus said to his disciples, Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. 24 And again I say to you, it is easier for a camel to pass through the eye of a needle, then for a rich man to enter into the kingdom of heaven.

19:18 Ex. 20:13 19:19 Lev. 19:18

21. If you will be perfect. Lo, he makes a plain difference between keeping the commandments, which is necessary for every man, and being perfect, which he counsels only to them that will. And this is the state of great perfection which religious men do profess, according to Christ's counsel here, leaving all things and following him.

Follow me. Thus to follow Christ, is to be without wife and care of children, to have no property, and to live in common; and this has great reward in heaven above other states of life: which St. Augustine said the apostles followed and himself, and that he exhorted others to it as much as lay in him. *(Aug. ep. 89. in fine, & in ps. 103. Cone. 3. post. med.)*

24. Eye of a needle. St. Mark expounded it thus — Rich men trusting in their riches. Mk. 10:24.

25 And when they had heard this, the Disciples marveled very much, saying, Who then can be saved? 26 And Jesus beholding, said to them, With men this is impossible: but with God all things are possible. 27 Then Peter answering, said to him, Behold we have left all things, and have followed you: what therefore shall we have? 28 And Jesus said to them, Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel. 29 And everyone that has left house, or brethren, or sisters, or father, or

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26. All things are possible. This of the camel passing through a needle's eye, being possible to God, although he neither has done it, nor by like will do it: makes against the blasphemous infidelity of our adversaries, who say, God can do more than he has done, or will do. We see also that God can bring a camel through a needle's eye, and therefore his body through a door, and out of the sepulcher shut, and out of his mother, a virgin, and generally above nature can do with his body as he list.

27. Left all. This perfection of leaving all things the apostles vowed. *(Augustine li. 17. de Civit. Dei. c. 4)*

What therefore shall we have. They leave all things in respect of reward, and Christ does well allow it in them by his answer.

28. You also shall sit. Note that not only Christ, who is the principal and proper judge of the living and the dead, but with him the apostles and all perfect saints shall judge: and yet that does nothing derogate from his prerogative, by whom and under whom they hold this and all other dignities in this life and the next.

mother, or wife, or children, or lands for my name sake: shall receive a hundred fold, and shall possess life everlasting. 30 And *many shall be first, that are last: and last, that are first.

19:30 Mk. 10:31; Lk. 13:30

29. Wife. Hereof is gathered, that the apostles, among other things, left their wives also to follow Christ. *(Jerome li. 1. adv. Jovin.)*

Chapter 20

To show how through God's grace the Jews shall be overrun of the Gentiles, although they begin after, he brings a parable of men, working sooner and later in the vineyard, but the later rewarded in the end even as the first. 17 He reveals more to his Disciples touching his passion. 20 Bidding the ambitious two suitors to think rather of suffering with him: 24 And teaching us, in the rest of his disciples, not to be grieved at our Ecclesiastical Superiors, considering they are, as he was himself, to toil for our salvation. 29 Then going out of Jericho, he gives sight unto two blind.

1 THE kingdom of heaven is like to a man that is a householder which went forth early in the morning to hire workmen into his vineyard. 2 And having made covenant with the workmen for a penny a day, he sent them into his vineyard. 3 And going forth about the third hour, he saw others standing in the market place idle, 4 and he said to them, Go you also into the vineyard: and that which shall be just, I will give you. 5 And they went their way. And again he went forth about the sixth and the ninth hour: and did likewise. 6 But about the eleventh hour he went forth and found others standing, and he said to them, Why do you

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1. In the morning. God calls some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noah, and others, the just and faithful of the first age; at the third hour, Abraham, Isaac, and Jacob, and the rest of their age; at the sixth hour of the day, Moses, Aaron, and the rest; at the ninth hour, the prophets; at the eleventh, that is, at the latter end of the world, the Christian nations. *(Augustine de Verb. Domini, ser. 59)* Briefly, this calling at divers hours, signifies the calling of the Jews from time to time in the first ages of the world, and of the Gentiles in the latter age thereof. It signifies also that God calls countries to the faith, some sooner, some later; and particular men to be his servants, some younger, some older, of divers ages.

stand here all the day idle? 7 They say to him, Because no man has hired us. He said to them, Go also into the vineyard. 8 And when evening came, the lord of the vineyard said to his bailiff, Call the workmen, and pay them their hire, beginning from the last even to the first. 9 Therefore when they came, that came about the eleventh hour, they received everyone a penny. 10 But when the first also came, they thought that they should receive more: and they also received everyone a penny. 11 And receiving it they murmured against the good man of the house, 12 saying, These last have continued one hour: and you have made them equal to us that have born the burden of the day and the heat. 13 But he answering said to one of them, Friend, I do you no wrong: did you not covenant with me for a penny? 14 Take that which is yours, and go: I will also give to this last even as to you also. 15 Or, is it not lawful for me to do that I will? Is your eye naught, because I am good? 16 So shall the last, be first: and the first, last. For many be called, but few elect.

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9. Penny. The penny promised to all was life everlasting, which is common to all that shall be saved. But in the same life there be degrees of glory, as between star and star in the firmament. *(Augustine li. de virginit. c. 26.)*

11. Murmured. The Jews are noted for envying the vocation of the Gentiles and their reward, equal with themselves.

16. Few elect. Those are elect which despised not their caller, but followed and believed him; for men believe not but of their own free will. *(Augustine li. 1. ad Simplic. q. 2.)*

Matt. 20

17 And *Jesus going up to Jerusalem, took the twelve Disciples secretly, and said to them, 18 Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and to the scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again. 20 *Then came to him the mother of the sons of Zebedee with her sons, adoring and desiring something of him. 21 Who said to her, What do you want? She said to him, Say that these my two sons may sit, one at your right hand, and one at your left hand in your kingdom. 22 And Jesus answering, said, You know not what you desire. Can you drink of the cup that I shall drink of? They say to him, We can. 23 He said to them, My cup indeed you shall drink of: but to sit at my right hand and left, is not mine to give to you: but to whom it is prepared of my Father.

20:17 Mk. 10:32; Lk. 18:31 20:20 Mk. 10:35

23. To whom it is prepared. The kingdom of heaven is prepared for them that are worthy of it, and deserve it by their well doing; as in Holy Scriptures it is very often inculcated: That God will repay every man according to his works. And come you blessed, possess the kingdom prepared for you. Why? Because I was hungry, and you gave me meat; thirsty, and you gave me drink, etc. Therefore does Christ say here: It is not mine to give to you. Because he is just, and will not give it to every man without respect of their deserts; yea, nor alike to everyone, but diversely according to greater or lesser merits; as here St. Chrysostom makes it plain, when our Savior tells them, that although they suffer martyrdom for his sake, yet he has not to give them the two chief places. See St. Jerome upon this place, and *(li. 2. adv. Jovin. c. 1 5.)* This also is a lesson for them that have to bestow ecclesiastical benefices, that they have no carnal respect to kindred, etc., but to the worthiness of the persons.

24 And the ten hearing it, were displeased at the two brethren. 25 And Jesus called them unto him, and said, *You know that the princes of the Gentiles overrule them: and they that are the greater, exercise power against them. 26 It shall not be so among you. But whosoever will be the greater among you, let him be your minister: 27 and he that will be first among you, shall be your servant. 28 Even as the Son of man has not come to be ministered unto, but to minister, and to give his life a redemption for many. 29 And *when they went out from Jericho, a great multitude followed him. 30 And behold two blind men sitting by the wayside, heard that Jesus passed by, and they cried out saying, Lord, have mercy upon us, son of David. 31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, have mercy upon us, son of David. 32 And Jesus stood, and called them, and said, What do you want me to do to you? 33 They say to him, Lord, that our eyes may be opened. 34 And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

20:25 Mk. 10:41; Lk. 22:25 20:29 Mk. 10:46

25. Overrule them. Superiority is not here forbidden among Christians, neither ecclesiastical nor temporal; but heathenish tyranny is forbidden, and humility commended.

28. As the Son of Man. Christ himself, as he was the Son of Man, was their and our superior, and Lord and Master, notwithstanding his humility; and therefore it is pride and haughtiness which is forbidden, and not superiority or lordship, as some heretics would have it.

Chapter 21

Being now come to the place of his Passion, he enters with humility and triumph together: 12 showing his zeal for the house of God, joined with great marvels. 15 And to the Rulers he boldly defends the acclamations of the children. 18 He curses also that fruitless leafy tree: 23 avouches his power by the witness of John: 28 and foretells his in two parables their reprobation, with the Gentiles vocation, for their wicked deserts, 42 and consequently, their irreparable damnation that shall ensue thereof.

1 AND when they drew near to Jerusalem, and came to Bethphage unto Mount Olivet, then Jesus sent two Disciples, 2 saying to them, Go into the town that is against you, and immediately you shall find an ass tied and a colt with her: loose them and bring them to me: 3 and if any man shall say ought unto you, you say, that our Lord has need of them: and forthwith he will let them go. 4 And this was done that it might be fulfilled which was spoken by the prophet, saying, 5 *Say to the daughter of Zion, Behold your king comes to you, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke*. 6 And the Disciples going, did as Jesus commanded them.

21:1 Mk. 11:1; Lk. 19:20; Jn. 12:15 21:5 Is. 62:11; Zech. 9:9

2. You shall find. Christ by divine power knew where these beasts were, though absent, and commanded them for his use, being another man's, and suddenly made the colt fit to be ridden on, never broken before.

Matt. 21

7 And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon. 8 And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way: 9 and the multitudes that went before and that followed, cried, saying, *Hosanna to the son of David: Blessed is he that comes in the name of our Lord. Hosanna in the highest*. 10 And when he entered Jerusalem, the whole city was moved, saying, Who is this? 11 And the people said, This is Jesus the Prophet, of Nazareth in Galilee.

21:9 Ps. 117:26

7. The ass and the colt. The ass under yoke signifies the Jews under the law and under God their Lord, as it were his old and ancient people; the young colt, now first ridden on by Christ, signifies the Gentiles, wild hitherto, and not broken, now to be called to the faith, and to receive our Savior's yoke. And therefore the three last Evangelists, writing especially to the Gentiles, make mention of the colt only.

8. Garments in the way. These offices of honor done to our Savior extraordinarily were very acceptable; and for a memory hereof the holy Church makes a solemn procession every year upon this day, especially in our country when it was Catholic, with the Blessed Sacrament reverently carried, as it were Christ upon the ass, and strewing of rushes and flowers, bearing of palms, setting up boughs, spreading and hanging up the richest clothes, the choir singing, as here the children and the people; all done in a very good ceremony to the honor of Christ, and the memory of his triumph upon that day. The like service and the like duties done to him in all other solemn processions of the Blessed Sacrament and otherwise, are undoubtedly no less grateful.

9. Hosanna. These very words of joyful cry and triumphant voice and gratulation to our Savior, the holy Church uses always in the preface of the Mass, as it were the voice of the priest and all the people (who then especially are attent and devout) immediately before the consecration and elevation, as it were expecting and rejoicing at his coming.

Matt. 21

12 And *Jesus entered into the temple of God, and cast out all that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew: 13 and he said to them, It is written, *My house shall be called the house of prayer: but you have made it a den of thieves*.14 And there came to him the blind, and the lame in the temple: and he healed them. 15 And the chief priests and scribes seeing that the marvelous things that he did, and the children crying in the temple, and saying, *Hosanna to the son of David*: they had indignation, 16 and said to him, Do you hear what these say? And Jesus said to them, Very well, have you never read, *That out of the mouth of infants and sucklings you have perfected praise*? 17 And leaving them, he went forth out of the city into Bethany, and remained there. 18 And in the morning returning into the city, he was hungry.

21:12 Mk. 11:15; Lk. 19:45 21:13 Is. 56:7; Jer. 7:11 21:16 Ps. 8:3

12. Sold and bought. How much the abuse of churches by merchandizing, walking, or other profane occupying of them, displeases God, here we may see.

13. House of prayer. Note here, that he calls external sacrifice (out of the Prophet Isaiah) prayer; for he speaks of the temple, which was built properly and principally for sacrifice.

16. Mouth of infants. Young childrens' prayers, proceeding from the instinct of God's Spirit, be acceptable; and so the voices of the like, or of other simple folks now in the Church, though themselves understand not particularly what they say, be extremely grateful to Christ.

19 *And seeing a certain fig tree by the way side, he came to it: and found nothing on it but leaves only, and he said to it, Never grow there fruit of you forever. And incontinent the fig tree was withered. 20 And the Disciples seeing it, marveled saying, How is it withered incontinent? 21 And Jesus answering said to them, Amen I say to you, if you shall have faith, and stagger not, not only that of the fig tree shall you do, but and if you shall say to this mountain, Take up and throw yourself into the sea, it shall be done. 22 And all things whatsoever you shall ask in prayer believing, you shall receive. 23 And when he came into the temple, there came to him as he was teaching, the chief priests and ancients of the people, saying, *In what power do you do these things? And who has given you this power?

21:19 Mk. 11:13 21:21 Mk. 17:20 21:23 Mk. 11:28; Lk. 20:2

19. Fig tree. The Jews having the words of the law, and not the deeds, were the fig-tree full of leaves, and void of fruit. *(Augustine de Verb. Do. Ser. 44.)*

22. Believing. In respect to our own unworthiness, and of the thing not always expedient for us, we may well doubt, when we pray, whether we shall obtain or not; but on God's part we must believe, that is, we must have no diffidence or mistrust either of his power or of his will, if we be worthy, and the thing expedient. And therefore St. Mark has it thus — Have faith of God.

23. In what power. The heretics presumptuously think themselves in this point like to Christ, because they are asked in what power they come and who sent them. But when they have answered this question as fully as Christ did here, by that which he insinuated of John's testimony for his authority, they shall be heard; and till then, they shall be still taken for those of whom God speaks by the Prophet Jeremiah: They ran, and I sent them not.

24 Jesus answering said to them, I also will ask you one word: which if you shall tell me, I also will tell you in what power I do these things. 25 The baptism of John where was it? From heaven, or from men? But they thought within themselves, saying, 26 If we shall say from heaven, he will say to us, why then did you not believe him? But if we shall say from men: we fear the multitude, for all hold John as a prophet. 27 And answering to Jesus they said, We know not. He also said to them, Neither do I tell you in what power I do these things. 28 But what is your opinion? A certain man had two sons: and coming to the first, he said, Son, go work today in my vineyard. 29 And he answering, said, I will not. But afterward moved with repentance he went. 30 And coming to the other, he said likewise. And he answering, said, I go lord, and he went not. 31 Which of the two did the father's will? They say to him, The first. Jesus said to them, Amen I say to you, that the publicans and whores go before you into the kingdom of God. 32 For John came to you in the way of justice: and you did not believe him. But the publicans and whores did believe him: but you seeing it, neither have you had repentance afterward, to believe him.

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28. The first. The first son here is the people of the Gentiles, because Gentility was before there was a peculiar and chosen people of the Jews, and therefore the Jews here, as the latter, are signified by the other son.

33 Hear another parable: There was a man, a
householder who *planted a vineyard, and made a
hedge round about it, and dug in it a press, and built a
tower, and let it out to husbandmen: and went forth
into a strange country. 34 And when the time of fruits
drew near, he sent his servants to the husbandmen, to
receive the fruits thereof. 35 And the husbandmen
apprehending his servants, one they beat, another
they killed, and another they stoned. 36 Again he sent
other servants more than the former: and they did to
them likewise. 37 And last of all he sent to them his
son, saying, They will reverence my son. 38 But the
husbandmen seeing the son, said within themselves,
This is the heir, come, let us kill him, and we shall
have his inheritance. 39 And apprehending him they
cast him forth out of the vineyard, and killed him. 40
When therefore the lord of the vineyard shall come,
what will he do to those husbandmen? 41 They say to
him, The naughty men he will bring to naught: and his
vineyard he will let out to other husbandmen, that
shall render him the fruit in their seasons. 42 Jesus
said to them, Have you never read in the Scriptures,
*The stone which the builders rejected, the same is
made into the head of the corner*? By our Lord was
this done, and it is marvelous in our eyes. 43
Therefore I say to you, that the kingdom of God shall
be taken away from you, and shall be given to a nation

21:33 Is. 5:1; Mk. 12:1; Lk. 20:9 21:42 Ps. 117:22

yielding the fruits thereof. 44 And *he that falls upon this stone, shall be broken: and on whom it falls, it shall all to bruise him. 45 And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. 46 And seeking to lay hands upon him, they feared the multitudes: because they held him as a prophet.

21:44 Is. 8:14

Chapter 22

Yet by one other parable he foreshows the most deserved reprobation of the earthly and persecuting Jews, and the gracious vocation of the Gentiles in their place. 15 Then he defeats the snare of the Pharisees and Herodians, about paying tribute to Cesar. 23 He answers also the invention of the Sadducees against the Resurrection: 34 and a question, which the Pharisees ask to pose him: turning and posing them again, because they imagined that Christ should be no more than a man: 46 and so he puts all the busy sects to silence.

1 AND Jesus answering, spoke again in parables to them, saying: 2 The kingdom of heaven is likened to a man being a king, which made a marriage for his son. 3 And he sent his servants to call them that were invited to the marriage: and they would not come. 4 Again he sent other servants, saying, Tell them that were invited, Behold I have prepared my dinner: my calves and fatlings are killed, and all things are ready: come to the marriage. 5 But they neglected: and went their ways, one to his farm, and another to his merchandise: 6 and the rest laid hands upon his servants, and spitefully in treating them, murdered them.

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2. Marriage. Then did God the Father make this marriage, when by the mystery of the incarnation he joined to his Son, our Lord, the holy Church for his spouse. (Gregory hom. 38.)

3. Servants. The first servants here sent to invite were the prophets; the second were the apostles, and all that afterwards converted countries, or that have and do reconcile men to the Church.

5. One to his farm. Such as refuse to be reconciled to Christ's Church, allege often vain impediments and worldly excuses, which at the day of judgment will not serve them.

Matt. 22

7 But when the king had heard of it, he was *angry, and sending his hosts, destroyed those murderers, and burnt their city. 8 Then he said to his servants, The marriage indeed is ready: but they that were invited, were not worthy. 9 Go therefore into the highways: and whosoever you shall find, call to the marriage. 10 And his servants going forth into the ways, gathered together all that they found, bad and good: and the marriage was filled with guests. 11 And the king went in to see the guests: and he saw there a man not attired in a wedding garment. 12 And he said to him, Friend, how is it that you came in here without a wedding garment? But he was a mute. 13 Then the king said to the waiters, Bind his hands and feet, and cast him into the utter darkness: there shall be weeping and gnashing of teeth. 14 For many be called, but few elect. 15 *Then the Pharisees departing, consulted among themselves for to entrap him in his talk. 16 And they sent to him their disciples with the Herodians, saying, Master, we know that you are a

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22:7 angry- The original DR has 'wroth' 22:15 Mk. 12:13; Lk. 20:20

10. Bad and good. Not only good men be within the Church, but also evil men; against the heretics of these days.

11. A man not attired. It profits not much to be within the Church and to be a Catholic, except a man be of good life, for otherwise such an one shall be damned, because with faith he has not good works; as is evident by the example of this man, who was within, and at the feast as the rest, but had not the garment of charity and good works. And by this man are represented all the bad that are called. And therefore they also are in the Church, as this man was at the feast; but because he was called, and yet none of the elect, it is evident that the Church does not consist of the elect only; contrary to our adversaries.

true speaker, and teach the way of God in truth, neither have you concern for any man. For you do not respect the person of men: 17 tell us therefore what is your opinion, is it lawful to give tribute to Caesar, or not? 18 But Jesus knowing their naughtiness, said, Why do you tempt me hypocrites? 19 Show me the tribute coin. And they offered him a penny. 20 And Jesus said to them, Whose is this image and superscription? 21 They say to him, Caesar's. Then he said to them, Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God.

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21. To Caesar. Temporal duties and payments exacted by worldly princes must be paid, so that God be not defrauded of his more sovereign duty. And therefore princes have to take heed how they exact; and others how they give to Caesar, that is, to their prince, the things which are due to God, that is, to his ecclesiastical ministers. Whereupon St. Athanasius recited these good words out of an epistle of the ancient and famous confessor, Hosius Cordubensis, to Constantius, the Arian Emperor: Cease, I beseech you, and remember that you are mortal; fear the day of judgment, intermeddle not with ecclesiastical matters, neither do you command us in this kind; but rather learn them of us. To you God has committed the empire: to us he has committed the things that belong to the Church. And as he that with malicious eyes carps your empire, gainsays the ordinance of God; so do you also beware, lest in drawing unto you ecclesiastical matters, you be made guilty of a great crime. It is written: Give the things that are Caesar's, to Caesar; and the things that are God's, to God. Therefore neither is it lawful for us in earth to hold the empire; neither have you, O Emperor, power over incense and sacred things. *(Athanasius ep. ad Solit. vitam agentes.)* And St. Ambrose to Valentinian, the Emperor, (who by the ill counsel of his mother Justina, an Arian, required of St. Ambrose to have one Church in Milan deputed to the Arian heretics,) said: We pay that which is Caesar's, to Caesar; and that which is God's, to God. Tribute is Caesar's, it is not denied; the Church is God's, it may not verily be yielded to Caesar; because the temple of God cannot be Caesar's right. Which no man can deny; but it is spoken with the honor of the Emperor; for what is more honorable than that the Emperor be said to be the son of the Church? For a good Emperor is within the Church, not above the Church. *(Ambrose 1. 5. Ep. Orat. de Basil, trad.)*

22 And hearing it they marveled, and leaving him went their ways. 23 *That day there came to him the Sadducees, that say there is no resurrection and asked him, 24 saying, Master, Moses said*, If a man die not harming a child, that his brother marry his wife, and raise up seed to his brother*. 25 And there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother. 26 In like manner the second and the third even to the seventh. 27 And last of all the woman died also. 28 In the resurrection therefore whose wife of the seven shall she be? For they all had her. 29 And Jesus answering, said to them, You do err, not knowing the Scriptures, nor the power of God. 30 For in the resurrection neither shall they marry nor be married: but are as the angels of God in heaven. 31 And concerning the resurrection of the dead, have you not read that which was spoken of God saying to you, 32 *I*

22:23 Mk. 12:19; Lk. 20:27 22:24 Acts 23:6; Deut. 25:5 22:32 Ex. 3:6

30. As the angels. As Christ proves here that in heaven they neither marry nor are married, because there they shall be as angels; by the very same reason it is proved that saints may hear our prayers and help us, be they near or far off, because the angels do so, and in every moment are present where they list, and need not to be near us when they hear or help us.

As the angels. Not to marry, nor be married, is to be like unto angels: therefore is the state of religious men and women, and priests, for not marrying, worthily called of the Fathers an angelical life. *(Cyprian. li. 2. de decipl. & hab. Virg. sub. finem.)*

32. Of the dead. St. Jerome by this place disproves the heretic Vigilantius, and in him these of our time, which, to diminish the honor of saints, call them of purpose dead men.

am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not God of the dead, but of the living. 33 And the multitudes hearing it, marveled at his doctrine. 34 *But the Pharisees hearing that he had put the Sadducees to silence, came together: 35 and one of them a doctor of law asked of him, tempting him, 36 Master, which is the greatest commandment in the law? 37 Jesus said to him, *You shall love the Lord your God from your whole heart, and with your whole soul, and with your whole mind*. 38 This is the greatest and the first commandment. 39 And the second is like to this, *You shall love your neighbor as yourself*. 40 On these two commandments depends the whole Law and the Prophets. 41 *And the Pharisees being assembled, Jesus asked them 42 saying, What is your opinion of Christ? Whose son is he? They say to him, David's. 43 He said to them, How then does David in spirit call him Lord, saying, *44 The Lord said to my Lord, sit on my right hand, until I put your enemies the footstool of your feet*? 45 If David therefore call him Lord, how is he his son?

22:34 Mk. 12:28 22:37 Deut. 6:5 22:39 Lev. 19:18 22:41 Mk. 12:35; Lk. 20:41 22:44 Ps. 109:1

40. On these two. Hereby it is evident that all depends not upon faith only, but much more upon charity (though faith be first,) which is the love of God and of our neighbor, which is the sum of all the law and the prophets, because he that has this double charity, expressed here by these two principal commandments, fulfills and accomplishes all that is commanded in the law and the prophets.

46 And no man could answer him a word: neither did any man from that day ask him anymore.

Chapter 23

The scribes and Pharisees after all this, continuing still incorrigible, although he will have the doctrine of their Chair obeyed, yet against their works, and namely their ambition, lie openly inveighs, crying to them eight woes for their eightfold hypocrisy and blindness: 34 and so concluding with the most worthy reprobation of that persecuting generation and their mother-city Jerusalem, with her Temple.

1 THEN Jesus spoke to the multitudes and to his Disciples, 2 saying, Upon the chair of Moses have sit the scribes and the Pharisees. 3 All things therefore whatsoever they shall say to you, observe and do: but according to their works do not, for they say and do not. 4 For *they bind heavy burdens and importable: and put them upon men's shoulders: but with a finger

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23:4 Lk. 11:46; Acts 15:10

2. Chair of Moses. God preserves the truth of Christian religion in the Apostolic See of Rome, which is in the new law answerable to the chair of Moses, notwithstanding the bishops of the same were never so wicked of life; yes, though some traitor, as vile as Judas, were bishop thereof, it would not be prejudicial to the Church and innocent Christians, for whom our Lord providing said: Do that which they say; but do not as they do. *(Augustine Ep. 165.)*

3. Whatsoever they shall say. Why, said St. Augustine, do you call the apostolic chair the chair of pestilence? If for the men, why? Did our Lord Jesus Christ, for the Pharisees, find any wrong to the chair wherein they sat? Did he not commend that chair of Moses, and preserving the honor of the chair, reprove them? For he said: They sit upon the chair of Moses that which they say, you do. These things, if you did well consider, you would not for the men whom you defame, blaspheme the See apostolic, wherewith you do not communicate. And again he said: Neither for the Pharisees (to whom you compare us, not of wisdom but of malice,) did our Lord command the chair of Moses to be forsaken, in which chair truly he figured his own, for he warned the people to do that which they say, and not to do that which they do, and that the holiness of the chair be in no case forsaken, nor the unity of the flock divided on account of the naughty pastors.

of their own they will not move them. 5 But they do all their works, for to be seen of men. For they make broad their phylacteries, and enlarge their *fringes. 6 And they love the first places at suppers, and the first chairs in the synagogues, 7 and salutations in the market-place, and to be called of men, rabbi. 8 But be not you called rabbi, for one is your Master, and all you are brethren. 9 And call none father to yourself upon earth: for one is your Father, he that is in heaven. 10 Neither *you be called masters: for one is your Master, Christ. 11 He that is the greater of you, shall be your servant. 12 And he that exalts himself, shall be humbled: and he that humbles himself, shall be exalted. 13 But woe to you scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For yourselves do not enter in: and those that are going in, you suffer not to enter. 14 Woe to

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23:5 Deut. 22:12; Num. 15:38; Mk. 12:38 23:10 Ja. 3:1

5. Phylacteries. These phylacteries were pieces of parchment, wherein they wrote the Ten Commandments, and folded it, and carried it on their forehead before their eyes; imagining, grossly and superstitiously, that by doing so they fulfilled that which is said, Deut. 6, They shall be immovable before your eyes. *(Jerome in Matt 23.)*

13. Scribes and Pharisees. In all these reprehensions it is much to be noted, that our Savior, for the honor of the priesthood, never reprehended priests by that name. *(Cyprian ep. 65)* Whereas our heretics use this name of purpose in reproach and spite.

14. Praying long prayers. They are not reprehended here for the things themselves, which for the most part are good, as long prayer, making proselytes, adorning the prophets' sepulchers, etc.; but for their wicked purpose and intention, as before is said of fasting, prayers, alms. Mat. 6.

you scribes and Pharisees, hypocrites: because you *devour widows houses, praying long prayers, for this you shall receive the greater judgment. 15 Woe to you scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell double more than yourselves. 18 Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is bound. 17 You foolish and blind, for whether is greater, the gold, or the temple that sanctifies the gold? 18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. 19 You blind, for whether is greater, the gift, or the altar that sanctifies the gift? 20 He therefore that swears by the altar, swears by it and by all things that are upon it:

22:14 Lk. 20:47

15. Double more. They who teach that it is enough to have only faith do make such Christians, as the Jews did proselytes, children of hell far more than before. *(Augustine li. de fide. & oper. cap. 26.)*

19. Sanctifies. Note that donations and gifts bestowed upon churches and altars be sanctified by dedication to God, and by touching the altar and other holy things; as now especially the vessels of the Sacrifice and Sacrament of Christ's body and blood, by touching the same, and the altar itself whereupon it is consecrated. Whereof Theophylact writes thus upon this place: In the old law Christ permitted not the gift to be greater than the altar; but with us the altar is sanctified by the gift: for the hosts by the divine grace are turned into our Lord's body, and therefore is the altar also sanctified by them.

21 and whosoever shall swear by the temple, swears by it and by him that dwells in it: 22 and he that swears by heaven, swears by the throne of God and by him that sits thereon. 23 Woe to you scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith, these things you ought to have done, and not to have omitted those. 24 Blind guides that strain a gnat, and swallow a camel. 25 Woe to you scribes and Pharisees, hypocrites: because you make clean that on the outside of the cup and dish: but within you are full of rapine and uncleanness. 26 You blind Pharisee, first make clean the inside of the cup and the dish, that the outside may become clean. 27 Woe to you scribes and Pharisees, hypocrites: because you are like to whited sepulchers, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness. 28 So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity.

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21. By him that dwells in it. By this we see that swearing by creatures, as by the Gospel, by saints, is all referred to the honor of God, whose Gospel it is, whose saints they are.

28. Appear to men. Christ might boldly reprehend them so often and so vehemently for hypocrisy, because he knew their hearts and intentions: but we that cannot see within men, may not presume to call men's external good doings hypocrisy, but judge of men as we see and know.

29 Woe to you scribes and Pharisees, you hypocrites: because you build the prophets sepulchers, and garnish the monuments of just men, 30 and say: If we had been in our fathers days, we had not been their fellows in the blood of the prophets. 31 Therefore you are a testimony to your own selves, that you are the sons of them that killed the prophets; 32 and you now fill up the measure of your fathers. 33 You serpents, vipers broods, how will you flee from the judgment of hell? 34 Therefore behold I send unto you prophets and wise men and scribes, and of them you shall kill and crucify, and of them you shall scourge in your synagogues, and persecute from city into city: 35 that upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just even unto the blood of *Zechariah the son of Barachiah, whom you murdered between the temple and the altar. 36 Amen I say to you, all these things shall come upon this generation. 37 *Jerusalem, Jerusalem, which killed the prophets, and stoned them that were sent to you, how often would I gather together your children as the hen does gather together her chickens

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23:35 Gen. 4:8; 2 Chron. 24:22 23:37 Lk. 13:34

29. Garnish. Christ blames not the Jews for adorning the sepulchers of the prophets, but rebukes them of their malice towards him, and of that which by his Divine knowledge he foresaw, that they would accomplish the wickedness of their fathers in shedding his blood, as their fathers did the blood of the prophets. *(St. Hilary)*

37. Would not. Free will.

under her wings, and you would not? 38 Behold, your house shall be left desert to you. 39 For I say to you, you shall not see me from henceforth until you say, Blessed is he that comes in the name of our Lord.

Chapter 24

To his Disciples, by occasion of Jerusalem arid the Temple's destruction, he foretells, 4 what thing shall be before the consummation of the world, as specially, 14 the Church's full preaching unto all nations: 15 then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29 then incontinent, the Day of Judgment to our great comfort in those miseries under Antichrist. 33 As for the moment, to us it pertains not to know it, 37 but rather every man to watch, that we be not unproved when he comes to each one particularly by death.

1 AND Jesus being gone out of the temple, went. And his Disciples came to show him the buildings of the temple. 2 And he answering, said to them, Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

24:1 Mk. 13:1; Lk. 21:5

2. Not be left. This was fulfilled 40 years after Christ's ascension, by Vespasian, the Emperor, and his son Titus. *(Eusebius li. 3. c. 6. & seq. ex. Josephus.)* Upon which words, There shall not be left, etc., which threaten the destruction of the Jews' temple; and those words, Upon this rock I will build my Church, which promise the building of the Catholic Church of all nations, St. Chrysostom, making a long comparison of these two prophecies of Christ, said thus: You see in both his great and unspeakable power, in that, that he increased and built up them that worshipped him, and those that stumbled at him he abased, destroyed, and plucked them up by the root. Do you see how whatsoever he has built, no man shall destroy; and whatsoever he has destroyed, no man shall build? He built the Church, and no man shall be able to destroy it; he destroyed the temple, and no man is able to build it, and that in so long time: for they have endeavored both to destroy that, and could not; and they have attempted to build up this, and they could not do that neither, etc.

Matt. 24

3 And when he was sitting upon Mount Olivet, the Disciples came to him secretly, saying: Tell us, when shall these things be? And what shall be the sign of your coming, and of the consummation of the world? 4 And Jesus answering, said to them, Beware that no man seduce you: 5 for many shall come in my name saying, I am Christ: and they shall seduce many. 6 For you shall hear of wars, and *rumors of wars. See that you be not troubled, for these things must be done: but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places, 8 and all these things are the beginnings of sorrows. 9 Then *shall they deliver you into tribulation, and shall kill you: and you shall be odious to all nations for my name's sake. 10 And then many shall be scandalized: and they shall deliver up one

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24:6 rumors- The original DR has' bruits' 24:9 Mt. 10:17

3. The sign. Our master, knowing that it was not profitable nor seemly for them to know these secrets, gave them by way of prophecy warning of divers miseries, signs, and tokens, that should happen, some farther off, and some nearer the latter day: by which the faithful might always prepare themselves, but never be certain of the hour, day, month, or year, when it should fall. *(Augustine ep. 80.)*

4. Seduce. The first and principal warning, needful for the faithful, from Christ's ascension to the very end of the world, is, that they be not deceived by heretics, who under the title of true teachers, and the name of Christ and his Gospel, will seduce many.

5. I am Christ. Not only such as have named themselves Christ, as Simon Menander and such like, but all arch-heretics are christs to their followers — Luther to the Lutherans, Calvin to the Calvinists, because they believe them rather than Christ speaking in his Church.

another: and they shall hate one another. 11 And many false prophets shall rise: and shall seduce many. 12 And because iniquity shall abound: the charity of many shall wax cold. 13 But he that shall persevere to the end, he shall be saved. 14 And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation. 15 Therefore when you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that reads, let him understand):

24:15 Dan. 9:27

11. False prophets. There were in the people false prophets, as among you also shall be lying masters, which shall bring in sects of perdition. 2 Pet. 3

12. Iniquity shall abound. When heresy and false teachers reign in the world, namely, towards the latter day, wicked life abounds, and charity decays.

14. Shall be preached. The Gospel has been preached of late years, and now is, by holy religious men, of divers orders, in sundry great countries, which never heard the Gospel before, as it is supposed.

15. The abomination of desolation. This abomination of desolation foretold, was first partly fulfilled in divers profanations of the temple of Jerusalem, when the sacrifice and service of God was taken away; but especially it shall be fulfilled by Antichrist and his precursors, when they shall abolish the Holy Mass, which is the sacrifice of Christ's body and blood, and the only sovereign worship due to God in his Church, as St. Hippolytus writes in these words: The Church shall lament with great lamentations, because there shall neither oblation be made, nor incense, nor worship grateful to God. But the sacred houses of churches shall be like to cottages, and the precious body and blood of Christ shall not be extant (openly in churches) in those days, the liturgy (or Mass) shall be extinguished, the psalmody shall cease, the reciting of the Scriptures shall not be heard. *(Hippolytus de Antichristo.)* By which it is plain that the heretics of those days be the special forerunners of Antichrist.

16 then they that are in Judea, let them flee to the mountains: 17 and he that is on the house top, let him not come down to take anything out of his house: 18 and he that is in the field, let him not go back to take his coat. 19 And woe to them that are with child, and that give suck in those days. 20 But pray that your flight be not in the winter or on the Sabbath. 21 For there shall be then great tribulation, such as has not been from the beginning of the world until now, neither shall be. 22 And unless those days had been shortened, no flesh should be saved: but for the elect the days shall be shortened. 23 Then if any man shall say unto you, Lo here is Christ, or there: do not believe him. 24 For there shall rise false christs and false-prophets, and shall show great signs and wonders, so that the elect also (if it be possible) may be induced into error.

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22. Shall be shortened. The reign of Antichrist shall be short, that is, three years and a half. Dan. 7. Apocalypse 11. Therefore the heretics are blasphemous and ridiculous who say Christ's Vicar is Antichrist, who has sit these fifteen hundred years.

23. Here is Christ. Whosoever draws Christ or his Church from the communion and fellowship of all nations christened, to one corner, town, and country, believe him not. *(Augustine de unit. Ec. c. 3)*

24. Great signs. The signs and miracles shall be to the outward appearance only; for St. Paul calls them lying signs, to seduce them only that shall perish. Whereby we see that if heretics could work feigned and forged miracles, yet we ought not to believe them, much less when they cannot so much as seem to do any.

Matt. 24

25 Lo I have foretold you. 26 If therefore they shall say unto you, Behold he is in the desert: go not out: behold in the closets, believe it not. 27 For as lightening comes out of the east, and appears even into the west, so shall also the advent of the Son of man be. 28 Wheresoever the body is, there shall the eagles also be gathered together. 29 And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: 30 and then shall appear the sign of the Son of man in heaven: and then shall all

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24:29 Ez. 32:7; Joel 3:15; Dan. 7:15

26. In the closets. Christ having made the Church's authority bright and clear to the whole world, warns the faithful to take heed of heretics and schismatics, who have their conventicles aside in certain odd places and obscure corners, alluring curious persons into them. *(Augustine li. 1. q. Evang. q. 38.)* For as for the coming together of Catholics to serve God in secret places, that is a necessary thing in time of persecution, and was used of Christians for three hundred years together after Christ; and the apostles also and disciples came together in Jerusalem for fear of the Jews. And Catholics have done the same in our country, not drawing religion into corners from the society of the Catholic Church, but practicing secretly the same faith, that in all Christendom stunted and appears most gloriously.

29. Immediately. If the latter day shall immediately follow the persecution of Antichrist, which is to endure but three years and a half, as has been before said; then it is mere blasphemy to say God's Vicar is Antichrist, and that (by their own limitation) these thousand years almost.

30. The sign. This sign of the Son of Man is the holy cross, which shall then appear to the Jews to their confusion. *(Chrysostom in Mat. hom. 77)* It shall be no less confusion to heretics, who cannot abide the sign thereof.

tribes of the earth bewail: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. 31 And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the furthest parts of heaven even to the ends thereof. 32 And of the fig tree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is near. 33 So you also, when you shall see these things, know that it is near even at the doors. 34 Amen I say to you, that this generation shall not pass, until all these things be done. 36 Heaven and earth shall pass, but my words shall not pass. 36 But of that day and hour nobody knows, neither the angels of heaven, but the Father alone. 37 And as *in the days of Noah, so shall also the coming of the Son of man be. 38 For as they were in the days before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noah entered into the ark, 39 and knew not until the flood came, and took them all: so also shall the coming of the Son of man be. 40 Then two shall be in the field: one shall be taken, and one shall be left. 41 Two women grinding in the mill: one shall be taken, and one shall be left. 42 Watch therefore because you know not what hour your Lord will come. 43 But this you know, that *if the good man of the house did know what hour the thief would come, he would

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24:37 Gen. 7:5 24:43 1 Thess. 5:1

surely watch, and would not suffer his house to be broken up. 44 Therefore be also ready, because at what hour you know not the Son of man will come. 45 Who, do you think, is a faithful and wise servant, whom his lord has appointed over his family, to give them *food in season? 46 Blessed is that servant, whom when his lord comes, he shall find so doing. 47 Amen I say to you, that over all his goods shall he appoint him. 48 But if that naughty servant shall say in his heart, My lord is long a coming: 49 and shall begin to strike his fellow-servants, and eats, and drinks with drunkards: 40 the lord of that servant shall come in a day that he hopes not, and an hour that he knows not, 51 and shall divide him, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

24:45 food- The original DR has ‘meat’

Chapter 25

Continuing his Sermon, he brings two parables of ten virgins, and of talents, to show how it shall be in Doomsday with the faithful that prepare, and that prepare not themselves. 31 Then also without parables he shows that such faithful as do works of mercy, shall have for them life everlasting: and such as do not, everlasting damnation.

1 THEN shall the kingdom of heaven be like to ten virgins: which taking their lamps went forth to meet the bridegroom and the bride. 2 And five of them were foolish, and five wise. 3 But the five foolish, having taken their lamps, did not take oil with them: 4 but the wise did take oil in their vessels with the lamps. 5 And the bridegroom tarrying long, they slumbered all and slept. 6 And at midnight there was a clamor made, Behold the bridegroom comes! Go forth to meet him. 7 Then arose all those virgins: and they trimmed their lamps. 8 And the foolish said to the wise, Give us of your oil: because our lamps are going out.

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1. Virgins. These virgins, five wise and five foolish, signifying that in the Church militant there be good and bad; which bad shall be shut out at the latter day, although they have lamps (that is, faith,) as well as the other, because their lamps are out, that is, their faith is dead without charity and good works to lighten them. *(Gregory ho. 1 2.)*

3. Lamps. These lamps lighted are good works, namely, works of mercy, and the laudable conversation which shines before men. *(Augustine ep. 120. c. 33.)*

Oil. This oil is the right inward intention, directing our works to God's glory, and not to the praise of ourselves in the sight of men. (Augustine ep. 120. c. 33)

8. Your oil. If we be not in the favor of God, and have not our own merits, we shall not be helped by other men's deserts at the Day of Judgment.

Matt. 25

9 The wise answered, saying, Lest *perhaps there suffice not for us and you, go rather to them that sell: and buy for yourselves. 10 And while they went to buy, the bridegroom came: and they that were ready, entered with him to the marriage, and the gate was shut. 11 But last of all came also the other virgins, saying: Lord, Lord, open to us. 12 But he answering said, Amen I say to you, I know you not. 13 Watch therefore, because you know neither the day nor the hour. 14 For *even as a man going into a strange country, called his servants, and delivered them his goods. 15 And to one he gave five talents, and to another two, and to another one, to everyone according to his proper faculty: and immediately he took his journey. 16 And he that had received the five talents, went his way, and occupied with the same, and gained another five. 17 Likewise also he that had received the two, gained another two. 18 But he that had received the one, going his way dug into the earth, and hid his lord's money. 19 But after much time the lord of those servants came, and made a count with them. 20 And there came he that had received the five talents, and offered another five talents, saying, Lord five talents you did deliver me, behold I have gained another five besides.

25:9 perhaps- The original DR has 'peradventure' 25:14 Lk. 19:12

20. I have gained. Free will with God's grace does merit.

21 His lord said unto him: Well fair you good and faithful servant, because you have been faithful over a few things, I will place you over many things: enter into the joy of your lord. 22 And there came also he that had received the two talents, and said, Lord two talents you did deliver me: behold I have gained another two. 23 His lord said to him, Well fair you good and faithful servant: because you have been faithful over a few things, I will place you over many things, enter into the joy of your lord. 24 And he also that had received the one talent, came forth, and said, Lord, I know that you are a hard man, you reap where you did not sow: and gather where you strewed not: 25 and being afraid I went, and hid your talent in the earth: behold lo here you have that which is yours. 26 And his lord answering, said to him: Naughty and slothful servant, you did know that I reap where I sow not, and gather where I strewed not: 27 you ought therefore to have committed my money to the bankers, and coming I might have received mine own with usury. 28 Take away therefore the talent from him, and give it to him that has ten talents.

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26. Naughty and slothful. A terrible example for all such as do not employ the very least gift of God to his glory.

27. With usury. Usury is here taken for the lawful gain that a man gets by well employing his goods. When God gives us any talent or talents, he looks for usury, that is, for spiritual increase of the same by our diligence and industry.

Matt. 25

29 For to *everyone that has shall be given, and he shall abound: but from him that has not, that also which he seems to have, shall be taken away from him. 30 And cast out the unprofitable servant into the utter darkness. There shall be weeping and gnashing of teeth. 31 And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: 32 and all nations shall be gathered together before him, and he shall separate them one from another, as the pastor separates the sheep from the goats: 33 and shall set the sheep at his right hand, but the goats at his left. 34 Then shall the king say to them that shall be at his right hand, Come you blessed of my Father, possess the kingdom prepared for you from the foundation of

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25:29 Mk. 13:12; Lk. 8:18

29. That also which he seems to have. He is said to have God's gifts that uses them, and to such an one God will increase his gifts. He that uses them not, seems to have rather than has them, and from him God will withdraw that which before he gave.

32. Separate. Lo, here is the separation; for in the Church militant they lived both together. As for heretics, they went out of the Church before, and separated themselves: and therefore are not to be separated here, as being judged already.

34. Come you. 41. Get away. It is no incongruity that God should say, go into everlasting fire, to them that by their free will have repelled his mercy; and to the other, Come you blessed of my Father, take the kingdom prepared for you, that by their free will have received faith, and confessed their sins, and done penance. *(St. Augustine, li. 2. act. cum. Fel. Manich. c. 8.)*

34. Prepared for you. This kingdom then is prepared for those only that do good works; as Christ also signifies elsewhere, saying, that it is not in his power to give it otherwise. See the annotation, chap. 20: 23.

the world. 35 For I was hungered, and you gave me to eat: I was thirsty, and you gave me to drink. 36 I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me. 37 Then shall the just answer him, saying: Lord, when did we see you hungered, and fed you: thirsty, and gave you drink? 38 And when did we see you a stranger, and took you in? Or naked, and covered you? 39 Or when did we see you sick or in prison: and came to you? 40 And the king answering shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41 Then he shall say to them also that shall be at his left hand, Get away from me you cursed into fire everlasting, which was prepared for the Devil and his angels. 42 For I was hungered, and you gave me not to eat: I was thirsty, and you gave me not to drink. 43 I was a stranger, and you took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me. 44 Then they also shall answer him, saying, Lord, when did we see you hungered, or thirsty, or a stranger, or naked, or sick, or in prison: and did not minister to you?

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35. You gave me. Hereby we see how much alms-deeds and all works of mercy prevail towards life everlasting, and to blot out former sins. *(St. Augustine in Ps. 49.)*

42. Gave me not. He charges them not here that they believed not, but that they did not good works. For such did believe, but they cared not for good works; as though by dead faith they might have come to heaven. *(St. Augustine de fid. & op. c. 15. & ad Dulcit. q. 2. to 4.)*

Matt. 25

45 Then he shall answer them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. 46 And these shall go into punishment everlasting: but the just, into life everlasting.

Chapter 26

To the Council of the Jews, Judas by occasion of Mary Magdalene's ointment, does sell him for little. 17 After the Paschal lamb, 26 he gives them that bread of life, promised in John 6, in a mystical Sacrifice or Separation of his Body and Blood. 31 And that night he is after his prayer 47 taken of the Jews' men, Judas being their captain; and forsaken of the other eleven for fear: 57 is falsely accused, and impiously condemned of the Jews' Council, 67 and shamefully abused of them: 69 and thrice denied of Peter: all, even as the Scriptures and himself had often foretold.

1 AND it came to pass, when Jesus had ended all these words, he said to his Disciples, 2 You know that after two days shall be the Pasch, and the Son of man shall be delivered to be crucified. 3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiaphas: 4 and they consulted how they might by some while apprehend Jesus, and kill him. 6 But they said, Not on the festival day, lest perhaps there might be a tumult among the people. 6 And *when Jesus was in Bethany in the house of Simon the leper, 7 there came to him a woman having an alabaster box of precious ointment, and poured it out upon his head as he sat at the table. 8 And the Disciples seeing it, had indignation saying, Whereto is this waste?

26:1 Mk. 14:1; Lk. 22:1 26:6 Mk. 14:3; Jn. 12:3

8. This waste. Cost bestowed on Christ's body, then alive, being to the same not necessary, seemed to the disciples lost and fruitless; so the like bestowed on the same body in the Sacrament, upon altars or churches, seems to the simple lost, or less meritorious, than if the same were bestowed upon the poor.

Matt. 26

9 For this might have been sold for much, and given to the poor. 10 And Jesus knowing it, said to them: Why do you trouble this woman? For she has wrought a good work upon me. 11 For the poor you have always with you: but me you have not always. 12 For she in pouring this ointment upon my body: has done it to bury me. 13 Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she has done, shall be reported for a memory of her. 14 *Then went one of the Twelve, which was called Judas Iscariot, to the chief priests, 15 and said to them, What will you give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver.

26:14 Mk. 14:10; Lk. 22:3

10. Good work. Cost bestowed for religion, devotion, and signification, is a meritorious work, and often more meritorious than to give to the poor; though both be very good, and in some case the poor are to be preferred: yea, in certain cases of necessity, the Church will break the very consecrated vessels and jewels of silver and gold, and bestow them in works of mercy. But we may remember very well, and our fathers knew it much better, that the poor were then best relieved when most was bestowed upon the Church.

11. You have not. We have him not in a visible manner as he conversed on earth with his disciples, needing relief like other poor men; but we have him after another sort in the Blessed Sacrament, and yet have him truly and really the self-same body. Therefore he said, they should not have him, because they should not so have him, but after another manner. As when he said, Luke 24: When I was with you, as though he were not then with them.

13. Shall be reported. Hereby we learn that the good works of saints are to be recorded, and set forth to their honor in the Church after their death; and therefore we keep their holidays and commemorations.

16 And from there forth he sought opportunity to betray him. 17 And *the first day of the Azymes the Disciples came to Jesus, saying, Where do you desire that we prepare for you to eat the Pasch? 18 But Jesus said, Go into the city to a certain man: and say to him, The Master says, My time is at hand, with you do I make the Pasch with my Disciples. 19 And the Disciples did as Jesus appointed them, and they prepared the Pasch. 20 But when it was evening, he sat down with his twelve Disciples. 21 And while they were eating, he said: Amen I say to you, that one of you shall betray me. 22 And they being very sad, began everyone to say, Is it I Lord? 23 But he answering said, *He that dips his hand with me in the dish, he shall betray me. 24 The Son of man indeed goes as it is written of him: but woe be to that man, by whom the Son of man shall be betrayed. It were good for him, if that man had not been born. 25 And Judas that betrayed him, answering said, Is it I Rabbi? He said to him, You have said.

26:17 Mk. 14:12; Lk. 22:7 26:23 Ps. 40:10

20. Twelve. It must needs be a great mystery that he was to work in the institution of the new sacrifice by the marvelous transmutation of bread and wine into his body and blood; whereas he admitted none (although many present in the city) but the twelve apostles, which were to have the administration and consecration thereof by the order of priesthood, which also was there given them to that purpose: whereas, at the eating of the paschal lamb, all the family was wont to be present.

Matt. 26

26 And *while they were at supper, Jesus took bread, and blessed, and broke: and he gave to his Disciples, and said, Take, and eat: This is my body.

26:26 1 Cor. 11:24

26. Took bread. Here at once is instituted, for the continuance of the external office of Christ's eternal priesthood, according to the order of Melchisedech, both a sacrifice and a Sacrament, though the Scripture gives neither of these names to this action; and our adversaries, without all reason or religion, accept in some manner the one, and utterly deny the other. A sacrifice, in that it is ordained to continue the memory of Christ's death and oblation upon the cross, and the application of the general virtue thereof to our particular necessities, by consecrating the several elements, not into Christ's whole person, as it was born of the Virgin, or now is in heaven, but the bread into his body apart, as betrayed, broken, and given for us, — the wine into his blood apart, as shed out of his body, for remission of sins, and dedication of the New Testament; which are conditions of his person as he was in sacrifice and oblation. In which mystical and unspeakable manner he would have the Church to offer and sacrifice him daily, and he in mystery and Sacrament dies, though now not only in heaven, but also in the Sacrament, he be indeed *per concomitantiam*, as the Church calls it, that is, by the connection of all his parts to each other, whole, alive, and immortal. Which point, because our adversaries understand not, not knowing the Scriptures nor the power of God, they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordained to be received into our bodies, and to feed the same to resurrection and immortality, and to give grace and salvation to our souls, if we worthily receive it.

And blessed. Our adversaries for the two words that are in Greek and Latin, *benedixit* and *gratias egit*, he blessed, he gave thanks, use only the latter, of purpose, to signify that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect upon them, but gave thanks only to his Father, as we do in saying grace. But the truth is, that the word in Greek signifies properly to bless, and is referred to the thing that is blessed, as Luke 9 of the fishes, *benedixit eis*, he blessed them; and thereby wrought in them that wonderful multiplication. So the blessing of God is always effectual; and therefore here also he blessed the bread, and by that blessing, with the words following, made it his body. *(St. Ambrose li. de his qui initi. myst. c. 9. St. Augustine ep. 59 ad Paulinum)* Now whereas taking the cup it is said: He gave thanks. We say that it is all one with blessing, and that he blessed the cup, as he had before the bread; as is evident by these words of St. Paul, *Calix cui benedicimus*, the cup which we bless; and therefore he calls it, *calicem*

Matt. 26

27 And taking the chalice, he gave thanks: and gave to them, saying: Drink all of this. 28 For this is my blood of the new testament, which shall be shed for many unto remission of sins.

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benedictionis, the cup of blessing, using the same Greek word that is spoken of the bread. But why is it then said here, he gave thanks? Because we translate the words faithfully as in the Greek and the Latin, and because the sense is all one, as we are taught by St. Paul, before alleged, and by the Fathers, who call this giving of thanks over the cup or over the bread the blessing thereof. *(St. Justin, in fin. 2. Apollonaris Panem Euchartistisatum. St. Irenaeus li. 4. c. 34. Panem in quo gratia; actee sunt. St. Cyprian, de Cum. Dom.) Calix solemni benedictione sacratus*: that is, the bread blessed by giving thanks upon it, the cup consecrated by solemn blessing.

This is. The bread and the wine are turned into the body and blood of Christ by the same omnipotent power by which the world was made, and the Word was incarnate in the womb of the Virgin. (*St. John of Damascus, li. 4. c. 14. St. Cyprian de Cen. Domini. St. Ambrose li. de myst. init. c. 9)*

My body. He said not, This bread is a figure of my body; or, This wine is a figure of my blood; but, This is my body; and, This is my blood. *(St. John of Damascus, li. 4. c. 14. Theophylact in hunc. locum. Cone. 2.Nic. act. 6. to 4.) ejusdem actionis in fine*. When some Fathers call it a figure or sign, they mean that the outward forms of bread and wine are a figure or sign.

27. Drink all of this. See footnote on Mark 14:23. 22. My body. 24. My blood. Whosoever believes it not to be true that is said, he falls from grace and salvation. (Epiphanius in Anchorato). Let us ever give credit to God, and never resist him, though whatever he says may seem ever so absurd in our imagination, or surpass all our sense and understanding. For his words cannot beguile us, but our sense may easily be deceived. Seeing, therefore, that he said, This is my body, let us never doubt of the matter. (St. Chrysostom, ho. 83. in Mat. sub finem)

28. Blood of the new testament. As the old testament was dedicated with blood, in these words, This is the blood of the testament, etc. Heb. 9; so here is the institution of the new testament in Christ's blood, by these words, This is the blood of the new testament, etc. Which is here mystically shed, and not only afterwards upon the cross; for the Greek is the present tense in all the Evangelists and St. Paul, and likewise speaking of the body, 1 Cor. 11 it is in the

29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. 30 And a hymn being said, they went forth unto Mount Olivet. 31 Then Jesus said to them, All you shall be scandalized in me in this night. For it is written, *I will strike the Pastor, and the sheep of the flock shall be dispersed*. 32 But after I shall be risen again, I will go before you into Galilee. 33 And Peter answering, said to him, Although all shall be scandalized in you, I will never be scandalized. 34 Jesus said to him, Amen I say to you, that in this night before the cock crow, you shall deny me thrice. 35 Peter said to him, Yes though I should die with you, I will not deny you. Likewise also said all the Disciples. 36 Then Jesus came with them into a village called Gethsemane: and he said to his Disciples, Sit here until I go yonder, and pray. 37 And taking to him *Peter and the two sons of Zebedee,

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26:31 Zech. 13:7 26:37 Jn. 13:38

Greek the present tense, and Luke 22 and there also in the Latin. And the heretics themselves so put it in their translations.

29. Fruit of the vine. St. Luke puts these words before he comes to the consecration; whereby it seems that he speaks of the wine of the paschal lamb; and therefore names it, the fruit of the vine. But if he speak of the wine which was now his blood, he names it notwithstanding wine, as St. Paul names the other bread, for three causes. First, because it was so before; as Eve is called Adam's bone, and as it is said that Aaron's rod devoured their rods. Whereas they were not now rods, but serpents. And that, He tasted the water turned into wine. Whereas it was now wine, and not water; and such like. Secondly, because it keeps the forms of bread and wine, and things are called as they appear, as when Raphael is called a young man, Tobit 5, and three men appeared to Abraham, Gen. 18; whereas they were three angels. Thirdly, because Christ in

he began to wax sorrowful and to be sad. 38 Then he said to them: My soul is sorrowful even unto death: stay here, and watch with me. 39 And being gone forward a little, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me, nevertheless not as I will, but as you. 40 And he came to his Disciples, and finds them sleeping, and he said to Peter, Even so? Could you not watch one hour with me? 41 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh weak. 42 Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it, your will be done. 43 And he came again, and found them sleeping: for their eyes became heavy. 44 And leaving them, he went again: and he prayed the third time, saying the selfsame word. 45 Then he came to his Disciples, and said to them, Sleep now and take rest: behold the hour approaches, and the Son of man shall be betrayed into the hands of sinners. 46 Rise, let us go: behold, he approaches that shall betray me.

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this Sacrament is very true and principal bread and wine, feeding us and refreshing us in body and soul to everlasting life.

39. Not as I will. A perfect example of obedience, and of submitting ourselves and our will to God's will and ordinance in all adversity, and that we should desire nothing temporal but under the condition of his holy pleasure and appointment.

41. Watch and pray. Hereof came vigils and nocturnes, that is, watching and praying in the night, commonly used in the primitive Church by all Christians, as is plain from St. Cyprian and St. Jerome; but afterwards, and until this day, especially by religious persons.

47 *As he yet spoke, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. 48 And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. 49 And forthwith coming to Jesus, he said, Hail Rabbi. And he kissed him. 50 And Jesus said to him, Friend, whereto are you come? Then they drew near, and laid hands on Jesus, and held him. 51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. 52 Then Jesus said to him, Return your sword into its place: for all that take the sword, shall perish with the sword. 53 Do you think that I cannot ask my Father: and he will give me presently more than twelve legions of angels? 54 How then shall the Scriptures be fulfilled, that so it must be done? 55 In that hour Jesus said to the multitudes: You have come out as it were to a thief with swords and clubs to apprehend me: I sat daily with you teaching in the temple: and you laid no hands on me. 56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the disciples all leaving him, fled. 57 But they taking hold of Jesus, led him to Caiaphas the high priest, where the scribes and ancients were assembled. 58 And Peter followed him afar off, even to the court of the high priest. And going in he sat with the servants, that

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he might see the end. 59 And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: 60 and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: 61 and they said, *This man said, I am able to destroy the temple of God, and after three days to re-edify it. 62 And the high priest rising up, said to him: You answer nothing to the things which these do testify against you? 63 But Jesus held his peace. And the high priest said to him: I adjure you by the living God, that you tell us if you be Christ the Son of God. 64 Jesus said to him, You have said, nevertheless I say to you, hereafter you shall *see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. 65 Then the high priest rent his garments, saying, He has blasphemed, what need we witnesses any further? Behold, now you have heard the blasphemy. 66 What do you think? But they answering said, He is guilty of death. 67 Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands, 68 saying, Prophecy unto us O Christ: who is he that struck you? 69 But Peter sat without in the court: and there came to him one wench, saying: You also were with Jesus the Galilean.

26:61 Jn. 2:19 26:64 Dan. 7:13

69. Wench. St. Gregory, declaring the difference of the apostles before the receiving of the Holy Spirit and after, said thus: Even this very pastor of the

70 But he denied before them all, saying, I was not what you say. 71 And as he went out of the gate, another wench saw him, and she said to them that were there, And this fellow also was with Jesus the Nazarite. 72 And again he denied with an oath, That I know not the man. 73 And after a little they came that stood by, and said to Peter, Surely you also are of them: for even your speech does *reveal you. 74 Then he began to curse and to swear that he knew not the man. And incontinent the cock crew. 75 And Peter remembered the word of Jesus which he had said, Before the cock crow, you shall deny me thrice. And going forth, he wept bitterly.

26:73 reveal- The original DR has ‘bewray’

Church himself, at whose most sacred body we sit, how weak he was, the wench can tell you, but how strong he was after, his answer to the high priest declares, Acts 5: 29: We must obey God rather than men. *(St. Gregory, homil. 20. Jo. Evang.)*

74. To curse. A good example and warning to man's infirmity to take heed of presumption, and to depend only upon God in temptations.

75. Wept bitterly. St. Ambrose in his hymn that the Church uses at Lauds, speaking of this, said: Hoc. ipsa. Petra, Ecclesiae canente, culpam diluit. When the cock crew, the rock of the Church himself washed away his fault. *(St. Augustine 1 Retract, c. 21)*

Chapter 27

The chief of the Jews accuse him to Pilate the Gentile, his betrayer, and the judge, and the judge's wife, testifying in the meantime manifoldly his innocence: 20 and persuade the common people also not only to prefer the murderer Barabbas, but also to cry, Crucify: all to the reprobation of their whole notion, and nothing but fulfilling the Scriptures. 27 After many illusions, 31 he is crucified by the Gentiles, 33 which the Jews seeing, do triumph as if they had now the victory. 45 But even then by many wonderful works he declares his might, to their confusion. 57 Finally, being buried, they to make all sure, set soldiers to keep his sepulcher.

1 And when morning came, all the chief priests and ancients of the people consulted together against Jesus, that they might put him to death. 2 And they brought him bound, and delivered him to Pontius Pilate the president. 3 Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief priests and ancients, 4 saying, I have sinned, betraying just blood. But they said, What is that to us? Look to it yourself. 5 And casting down the silver pieces in the temple, he departed: and went and hanged himself with a halter.

27:1 Mk. 15:1; Lk. 23:1; Jn. 18:28

3. Repenting him. Note how speedily the judgment of God falls after sin; and especially men must note what torment of conscience and desperation often follows the shedding of innocent blood.

5. Hanged himself. If he had rightly repented, notwithstanding his horrible treason, he might have obtained mercy; but by hanging himself he took away all means of mercy and salvation, because he died finally impenitent.

6 And the chief priests having taken the silver pieces, said, It is not lawful to cast them into the corbana: because it is the price of blood. 7 And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. 8 For this cause that field was called Haceldama, that is, the field of blood, even to this present day. 9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, *And they took the thirty pieces of silver, the price of the priced, whom they did price of the children of Israel. 10 And they gave them into the potter's field, as our Lord did appoint to me*. 11 And Jesus stood before the president, and the president asked him, saying, Are you the king of the Jews? Jesus said to him, You say. 12 And when he was accused of the chief priests and ancients, he answered nothing. 13 Then Pilate said to him, Do you not hear how many testimonies they allege against you? 14 And he answered him not a word: so that the president did marvel exceedingly. 15 And upon the solemn day the president had accustomed to release unto the people one prisoner whom they would. 16 And he had then a notorious prisoner that was called Barabbas. 17 They therefore being gathered together, Pilate said: Whom do you desire that I release to you, Barabbas, or Jesus that is called Christ?

27:9-10 Zech. 11:12

6. Corbana. This corbana was a place about the Temple, which received the people’s gifts or offering. See Mark 12:42

18 For he knew that for envy they had delivered him.
19 And as he was sitting in place of judgment, his wife sent unto him, saying: Have nothing to do with that just man; for I have suffered many things this day in my sleep for him. 20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. 21 And the president answering, said to them: Which of the two do you want do you want to be released unto you? But they said, Barabbas. 22 Pilate said to them, What shall I do then with Jesus that is called Christ? They all said, Let him be crucified. 23 The president said to them, Why, what evil has he done? But they cried the more, saying, Let him be crucified. 24 And Pilate seeing that he prevailed nothing, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: look to it yourselves. 25 And the whole people answering, said, His blood be upon us, and upon our children. 26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

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24. Innocent of the blood. Though Pilate was much more innocent than the Jews, and would have been free from the murder of our Savior, seeking all the means that he could (without offending the people and the Emperor's laws) to dismiss him; yet he is damned for being the minister of the people's wicked will against his own conscience. Even as all officers are, and especially the judges and juries which execute laws of temporal princes against Catholic men: for all such are guilty of innocent blood, and are nothing excused by that they execute other men's will according to the laws, which are unjust. For they should rather suffer death themselves than put an innocent man to death.

27 Then the president's soldiers taking Jesus into the palace, gathered together unto him the whole band: 28 *and stripping him, put a scarlet cloak about him. 29 And platting a crown of thorns put it upon his head, and a reed in his right hand. And bowing their knee before him, they mocked him, saying, Hail, king of the Jews. 30 And spitting upon him, they took the reed, and smote his head. 31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. 32 And in going they found a man of Cyrene, named Simon: him they forced to take up his cross. 33 And they came into the place that is called Golgotha, which is, the place of Calvary. 34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. 35 And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them: and upon my vesture they did cast lots*. 36 And they sat and watched him. 37 And they put over his head his cause written, This is Jesus the king of the Jews. 38 Then were crucified with him two thieves: one on the right hand, and one on the left. 39 And they that passed by, blasphemed him, wagging their heads,

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27:28 Jn. 19:2 27:35 Ps. 21:19

Matt. 27

40 and saying, Vah, you that destroy the temple of God, and in three days do re-edify it: save your own self: if you be the Son of God, come down from the cross. 41 In like manner also the chief priests with the scribes and ancients mocking, said: 42 He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. 43 *He trusted in God: let him now deliver him if he will: for he said, That I am the Son of God. 44 And the self-same thing the thieves also that were crucified with him, reproached him withal. 45 And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. 46 And about the ninth hour Jesus cried with a mighty voice, saying, *Eli, Eli, lama sabacthani*? That is, My God, my

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27:43 Ps. 21:9; Wis. 2:18

40. If you be the Son. Marvel not when you hear our Savior in the Blessed Sacrament mocked at, or see him abused by wicked men, that he straight revenges not such blasphemies, or he shows not himself there visible and to the senses, when faithless heretics will say, Let me see him, taste him, etc.; for he suffered here the like on the cross, when he might at his will have come down with as much ease as he rose when he was dead.

46. Why have you forsaken me. Beware here of the detestable blasphemy of Calvin and the Calvinists, who thinking not the bodily death of Christ sufficient, say that he was also here so forsaken and abandoned of his Father, that he sustained in soul and conscience the very fears and torments of the damned; which strange doctrine we find also vouched in an English catechism, set forth by R. H. anno 1583, in these words: Question. By what means has Christ appeased his Father's wrath, and ransomed us? Answer. By suffering the death of the cross, and the torments of hell in soul and conscience. Quite contrary to the Holy Scripture, which always attribute our redemption to Christ's death and shedding of his most precious blood, as a most sufficient and only ransom for all mankind.

God, why have you forsaken me? 47 And certain that stood there and heard, said, He called Elijah. 48 And incontinent one of them running, took a sponge, and filled it with vinegar: and put it on a reed, and gave him to drink. 49 And another said, Let be, let us see whether Elijah comes to deliver him. 50 And Jesus again crying with a mighty voice, yielded up the ghost. 51 And behold the veil of the temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent. 52 And the graves were opened: and many bodies of the saints that had slept, rose.

Rom. 5:10. Heb. 9: 14. 1 Pet. 1: 9. 1 Jo. 1:7; and in innumerable other places. But Calvin and his disciples hold this wicked paradox, to take away the article of Christ's descending into hell after his death, saying that his descending was nothing else but that his soul (remaining as yet in his body) suffered the very pain of hell upon the cross. Whereas indeed his descending was in soul (parting forth of the body) into that place, where the fathers of the Old Testament were detained, expecting his coming to deliver them (and that with triumph, and not in pain,) as is proved by the Scriptures and many ancient Fathers in the annotations upon St. Luke 16:22. Acts 2: 27. 1 Pet. 3:19, and in other places. And concerning the true sense of these words, Why have you forsaken me? as well by comparing them with other Holy Scriptures, as by the uniform consent of the ancient Fathers, our Savior would signify hereby, that his pains (being now so long on the cross, and ready to die,) were very great; and therefore according to the infirmity of his human nature, for very anguish (as before in the garden he sweat blood, when he was approaching to his passion,) he said he was forsaken, for two causes. First, because it was the will of God not to deliver him, but that he should die. Secondly, because his Divine nature did so repress itself, for the time, that he felt no comfort thereof at all, but was left to die in extreme pains, as a mere man; yea, destitute of such consolation as his holy martyrs commonly have in their last agony. *(See Origen, Tract. 35. in Mat. St. Hilary Ii. 10. de Trinit. St. Leo Ser. 17. de Passione. St. Bede, and others upon this place.)*

53 And they going forth out of the graves after his resurrection came into the holy city: and appeared to many. 54 And the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God. 55 And there were there many women afar off, which had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. 57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was disciple to Jesus. 58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. 59 And Joseph taking the body, wrapped it in clean sindon. 60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. 61 And there was there Mary Magdalene, and the other Mary, sitting over against the sepulcher. 62 And the next day, which is after the Parasceve, the chief priests and the Pharisees came together to Pilate,

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59. Wrapped it. This honor and duty done to Christ's body, being dead, was marvelously grateful and meritorious; and this wrapping of it in clean linen may signify, by St. Jerome, that the body of our Lord is to be wrapped not in gold, precious stones, and silk, but in pure linen. And so in the holy Church it is observed, by St. Sylvester's constitution, that the corporeal where upon our Lord's body lies on the altar must be pure and plain linen.

63 saying, Sir, we have remembered, that that seducer said yet living, After three days I will rise again. 64 Command therefore the sepulcher to be kept until the third day: lest perhaps his Disciples come and steal him, and say to the people, He is risen from the dead: and the last error shall be worse than the first. 65 Pilate said to them, You have a guard: go, guard it as you know. 66 And they departing, made the sepulcher sure: sealing up the stone, with watchmen.

Chapter 28

He rises again the third day, and, the blind most obstinate Jews by bribery working to their own reprobation, he appears to his disciples in Galilee, as both before his passion he foretold them, Matt. 26, and now after his resurrection, first the angel, then also himself appointed by the women, 18 and sends them to all nations to build his Church among the Gentiles.

1 And in the evening of the Sabbath, which dawned on the first of the Sabbath, came Mary Magdalene, and the other Mary to see the sepulcher. 2 And behold, there was made a great earthquake. For an angel of our Lord descended from heaven: and coming, rolled back the stone, and sat upon it; 3 and his countenance was as lightning: and his garments as snow. 4 And for fear of him, the watchmen were frightened, and became as dead. 5 And the angel answering, said to

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28:1 Mk. 16:1; Lk. 24:1; Jn. 20:1

1. To see the sepulcher. The devout women came to visit our Savior's sepulcher, and for their devotion first deserved to know the resurrection, and to see him risen. The honor of which sepulcher, and the pilgrimage thereunto in the primitive Church, St. Jerome declares in these words: The Jews heretofore honored Sancta Sanctorum, because there were the cherubs, and the propitiatory, and the ark of the Testament, manna, Aaron's rod, and the golden altar. Does not the sepulcher of our Lord seem unto you more honorable? Which as often as we enter into, so often do we see our Savior lie in the sindon, and staying there a while, we see the angel again sit at his feet, and at his head the napkin wrapped together. The glory of whose sepulcher, we know, was long prophesied before Joseph hewed it out, by Isaiah, saying: And his rest shall be honor, to wit, because the place of our Lord's burial should be honored of all men. And at this present, notwithstanding the Turks' dominion, yet do the religious Christian Catholic men, by God's mighty providence, keep the holy sepulcher, which is within a good church, and Christians resort from all parts of the world in pilgrimage thereto.

the women, Fear not: for I know that you seek Jesus that was crucified. 6 He is not here: for he is risen, *as he said: come, and see the place where our Lord was laid. 7 And going quickly, tell his disciples that he is risen: and behold, he goes before you into Galilee, there you shall see him: lo, I have foretold you. 8 And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples. 9 And behold Jesus met them, saying, All hail. But they came near and took hold of his feet, and adored him. 10 Then Jesus said to them, Fear not: go, tell my brethren that they go into Galilee, there they shall see me. 11 Who when they were departed, behold certain of the watchmen came into the city, and told the chief priests all things that had been done. 12 And being assembled together with the ancients, taking counsel, they gave a great sum of money to the soldiers, 13 saying, Say that his Disciples came by night, and stole him away when we were asleep. 14 And if the president shall hear of this, we will persuade him and make you secure. 15 But they taking the money, did as they were taught. And this word was *spread abroad among the Jews, even unto this day. 16 And the eleven Disciples went into Galilee, unto the mount where Jesus had appointed them. 17 And seeing him they adored; but some doubted.

28:6 Mt. 29:32 28:15 spread- The original DR has ‘bruited’

Matt. 28

18 And Jesus coming near spoke unto them, saying, All power is given to me in heaven and in earth. 19 Going therefore teach all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost, 20 teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world.

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19. Going therefore. Commission to baptize and preach to all nations given to the apostles, and grounded upon Christ's sovereign authority, to whom was given all power in heaven and in earth.

20. With you all days. Here Christ does promise his concurrence with his apostles and their successors, as well in preaching as ministering the Sacraments, and his protection of the Church never to cease till the end of the world; contrary to our adversaries, saying that the Church has failed many hundred years, till Luther and Calvin.